EXPLAINING
THE FUNDAMENTALS
OF FAITH

SHAR'H USOUL AL EEMAAN

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بسم الله الرحمن الرحيم

All praise is due to Allaah, we praise Him, seek His help and forgiveness; we repent to Him and seek refuge in Allaah from the evils of our own selves and from our wicked deeds. Whomsoever has been guided by Allaah, non can misguide, and whomsoever has been misguided by Allaah, non can guide him. I bear witness that there is no true god worthy of being worshipped except Allaah alone, without a partner or associate. I further bear witness that Muhammad ﷺ[1] is Allaah's true slave and Messenger; may Allaah bestow His Peace and Blessings on Muhammad, upon his good and pure family, and upon his noble companions and those who follow their path.

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[1] ﷺ: *Salla Allaahu Aleihi Wasallam:* The *Salaah* and *Salaam* of Allaah be upon His Prophet Muhammad. The *Salaah* of Allaah upon Prophet Muhammad is His Praise of the Prophet to the angels who are close to (but below) Allaah, the Most High, who arose above His *'Arsh* (Throne) which is above the seven skies. The angels also praise him ﷺ. The *Salaam* is Allaah's safeguarding of the Prophet ﷺ from deficiencies and any kind of evil. When the Muslim says ﷺ (*Salla Allaahu Aleihi Wasal'lam),* he invokes Allaah to grant His Praise and Security to the Prophet Muhammad. See Ibnul Qayyim's *Jalaa'ul Afhaam Fee Fadlis-Salaati-wa-Salaam 'Alaa Muhammadin Khairil 'Anaam*, p.128. Published by *Daar Ibn Katheer,* Damascus, and *Maktabat Daat At-Turaath,* Al-Madeenah, 1408Hj/1988.

It proceeds then: That the knowledge about **Tawheed**[2] constitutes the most noble and necessitated knowledge, because it represents the knowledge about Allaah, His Names and Attributes, and His rights upon His bondsmen. This knowledge is the key for the way to Allaah, and it is the foundation for His legislation. That is why there is a consensus amongst all the Messengers to invite people to Tawheed. Allaah, تعالى[3], says:

﴿ وما أرسلنا من قبلك من رسول إلا نوحي إليه أنه لا إله إلا أنا فاعبدون﴾ (الأنبياء، ٢٥)

And We did not send any Messenger before you (O Muhammad ﷺ) but We inspired him (saying): *La ilaha illa Ana* [none has the right to be worshipped but I (Allaah)}], so worship Me (alone and none else).(Qur'aan 21:25)[4]

Allaah bears witness on His *Wahdaniyyah*: being the only true God that deserves to be worshipped alone and Who has

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[2]**Tawheed** is maintaining the belief that Allaah is the only true God worthy of worship and that He is the true and only *Rabb* of everything and that He is unique in His Divine Names, Attributes and Actions.[TN]

[3]تعالى *Ta'aalaa*: Supremely Exalted is He. He is Exalted in His *Thaat* (Essence) and in His Attributes. [TN]

[4]The meanings of the *Aayaat* (verses) are translated into English.

no coequal in Himself as well as in His Names and Attributes. The angels and people of knowledge also testify for His *Wahdaniyyah*:

﴿ شهد الله أنّه لا إله إلاّ هو والملائكة وأولوا العلم قائماً بالقسط لا إله إلاّ هو العزيز الحكيم ﴾ (آل عمران، ١٨)

Allaah bears witness that *La ilaaha illa Huwa* (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He is always) maintaining His creation in Justice. *La ilaaha illa Huwa*, the All-Mighty, the All-Wise. (Qur'aan 3:18)

Given this acknowledgment of the rank of Tawheed, it is therefore incumbent upon every Muslim to give proper consideration to this matter through learning, understanding, education, and conviction, in order for him to establish his *Deen*[5] on a sound foundation, confidence and submission that would give him the good fortune of sharing its fruits and results.

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[5]*Deen*: Is more comprehensive in its meaning than the western concept of "religion". Every aspect of life subscribes to the revelation from Allaah. Therefore, *Deen* covers life in all of its various stages and complexities. [TN]

Islaam is the *Deen* which Allaah has sent Muhammad ﷺ with; Allaah made it the last of religions and perfected it for His creation; He made it a completion of His Favours upon them, and chose it to be their *Deen*; No other religion is accepted from anyone except the *Deen* of Islaam. Allaah, تعالى, says:

﴿ ما كان محمد أبا أحدٍ من رجالكم ولكن رسول الله وخاتم النّبيين ﴾

(الأحزاب، ٤٠)

Muhammad ﷺ is not the father of any man among you, but he is the Messenger of Allaah, and the Last (end) of the Prophets. (Qur'aan 33:40)

He also says:

﴿ اليوم أكملت لكم دينكم وأتممتُ عليكم نعمتي ورضيت لكم الإسلام دينا﴾ (المائدة، ٣٠)

This day[6], I have perfected your religion for you, and completed my Favour upon you, and have chosen for you *Al-Islaam* as your *Deen*. (Qur'aan 5:3)

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[6]This *Aayah* (verse) was sent down during *Hajjatul Wadaa'* (Farewell Pilgrimage) of the Prophet ﷺ, on the Day of *'Arafah* which was a Friday. [TN]

﴿ إنَّ الدين عند الله الإسلام ﴾ (آل عمران، ١٩)

Truly, the *Deen* before Allaah is *Al-Islaam.*[7] (Qur'aan 3: 19)

﴿ ومن يبتغ غير الإسلام ديناً فلن يقبل منه وهو في الآخرة من الخاسرين ﴾ (آل عمران، ٨٥)

And whoever seeks a religion other than Islaam, it will never be accepted of him, and in the Hereafter he will be one of the losers. (Qur'aan 3:85)

Allaah تعالى ordained that mankind must submit to Him in Islaam. He said addressing His Messenger (Muhammad ﷺ):

﴿ قل يا أيُّها النَّاسُ إني رسول الله إليكم جميعاً الذي له ملك السماوات والأرض. لا إله إلاَّ هُوَ يحي ويميت، فآمنوا بالله ورسوله النَّبي الأمِّي الذي يؤمن بالله وكلماته واتَّبعوه لعَلَّكم تهتدون ﴾ (الأعراف، ١٥٨)

Say (O Muhammad ﷺ) 'O mankind! Verily, I am sent to you all as the Messenger of Allaah-to whom belongs the dominion of the heavens and the earth. *La ilaaha illa Huwa* (non has the right to be worshipped but He); It is

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[7]Which means that Islaam is the only *Deen* that Allaah will accept from His slaves. See the *Tafseer of Ibn Katheer* for the above *Aayah*.[TN]

He Who gives life and causes death. So believe in Allaah and His Messenger (Muhammad ﷺ), the Prophet who can neither read nor write, who believes in Allaah and His Words[8], and follow him so that you may be guided. (Qur'aan 7:158)

It is reported in *Saheeh Muslim*[9] on the authority of Abu Hurairah ﷺ, that Allaah's Messenger ﷺ said:

" والذي نفسُ محمد بيده لا يسمع بي أحد من هذه الأمة يهودي ولا نصراني، ثم يموت و لم يؤمن بالذي أرسلت به إلاّ كان من أصحاب النار ."

"*By Him (*Allaah*) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and the Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Tawheed), but he will be from the dwellers of the*

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[8]Allaah's Words include all the Messages sent to the Prophets: The Qur'aan, the Torah the Gospel (in their original texts), Az-Zaboor, and the Psalms . Also it includes, Allaah's Word كُن *Kunn* (Be!)-and he was i.e. Jesus, son of Mary, peace be upon him. See M.M. Khan and M.T. Al-Hilaallee's Interpretation of the Meaning of the Noble Qur'aan, *Soorat* 7, *Aayah* 158. [TN]

[9]Is a collection of authentic *hadeeth* narrations compiled by Imaam Muslim: Abul Hasain Muslim ibn al-Hajjaaj ibn Muslim al Qushairi an-Naisaburi (202 (6)-261 Hj / 817 (821)-875) CE). [TN]

(Hell) Fire."[10]

The belief in the Prophet Muhammad ﷺ is the attestation with full acceptance and submission, not just mere attestation, that what he brought forth is the truth. That is why Abu Taalib (the uncle of the Prophet ﷺ) did not become a believer in the Messenger ﷺ, despite his attestation to what the Prophet ﷺ brought forth and his witness that it is the best of religions.

The *Deen* of Islaam embraces all of the human welfare that is comprised in the previous religions; it is distinguished above all religions in its suitability for all times, places, and nations. Allaah تعالى addresses His Messenger ﷺ saying:

﴿ وأنزلنا إليك الكتاب بالحق مصدقاً لما بين يديه من الكتاب ومهيمناً عليه﴾

(المائدة، ٤٨)

And We have sent down to you (O Muhammad ﷺ) the Book (this Qur'aan) in truth, confirming the Scripture that came before it and *Muhayminan* (trustworthy in highness and a witness) over it (old Scripture). (Qur'aan 5: 48)

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[10] *Saheeh Muslim*, V. 1, *Hadeeth* # 284

The suitability of the *Deen* means that adhering to Islaam does not contradict the welfare of the *Ummah* (Muslim community at large) in any place or in any time. Indeed it is its betterment. This does not mean, however, that the *Deen* is subjugate to every time, place, and *Ummah* as some people like it to be.

The *Deen* of Islaam is the *Deen* of the Truth, whoever truly adheres to it, Allaah guarantees him victory and makes him prevail on everyone else who doesn't. Allaah تعالى says:

﴿ هو الذي أرسل رسوله بالهدى ودين الحق ليظهره على الدين كله ولو كره المشركون ﴾ (الصف، ٩)

He it is Who sent His Messenger (Mumammad ﷺ) with guidance and the *Deen* of the truth to make it prevail over all (other) religions even though the *Mushrikeen* hate (it). (Qur'aan 61:9)

﴿ وَعَدَ الله الذين آمنوا منكم وعملوا الصالحاتِ ليستَخلِفَنَّهُم في الأرضِ كما استخلف الذين من قبلهم ولَيُمَكِنَنَّ لهم دينهم الذي ارتضى لهم وليُبَدِّلَنَّهُم من بعد خوفهم أمناً يعبدونني لا يشركون بي شيئاً ومن كفر بعد ذلك فأولئكَ هُمُ الفاسقون ﴾ (النور، ٥٥)

Allaah has promised, to those among you who believe, and do righteous good deeds, that He will certainly grant

them succession to (the present rulers) in the land, as He granted it to those before them; and that He will grant them the authority to practice their religion, that which He has chosen for them (i.e. Islaam). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the *Fasiqoun* (rebellious, disobedient to Allaah). (Qur'aan 24:55)

The *Deen* of Islaam is *'Aqeedah* (Creed) and *Sharee'ah* (Legislation), and it is perfect in both. Islaam commands:

1-The *Tawheed* and forbids *Shirk* (setting associates with Allaah).
2-Truthfulness, and forbids lying.
3-Justice[11], and forbids oppression.
4-Trustworthiness, and forbids treachery.
5-Faithfulness, and forbids betrayal.
6-To be good and dutiful to one's parents, and forbids being disrespectful to them.
7-Keep ties with relatives of kinship, and forbids severing the ties with them.

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[11]Justice is establishing equality between similar things and differentiating between different things. Justice is not absolute equality as generalized by some people when they say: "The *Deen* of Islaam is the *Deen* of equality." Establishing equality between different things is injustice that is not brought forth by Islaam, and the person who does that is not to be praised."-A footnote by the author Shayekh Muhammad bin Saleh Al-Utheimeen.

8-To have good relations with one's neighborhood, and forbids all forms of ill-treatment to the neighbors.

Generally speaking, Islaam commands all noble morals, and forbids all ill and despicable manners; it also commands righteousness and forbids wrong. Allaah تعالى says:

﴿ إنَّ الله يأمر بالعدل والإحسان وإيتاء ذي القربى وينهى عن الفحشاء والمنكر والبغي يعظكم لعلكم تذكّرون ﴾ (النحل، ٩٠)

Verily, Allaah enjoins *Al-'Adl* (i.e. justice and worshipping none but Allaah) and *'Al-Ihsaan*[12], and giving help to kith and kin[13], and forbids *Al-Fahshaa'*[14], *Al-Mankar*[15], and *Al-Baghy.*[16] (Qur'aan 16:90)

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[12]*Al-Ihsaan*: In this *Aayah* it means to be patient in performing one's duties to Allaah, totally for Allaah's sake and in accordance with the *Sunnah* of the Prophet ﷺ in a perfect manner. [TN]

[13]Degree of kinship: First of all, your parents, then your offspring, then your brothers and sisters, then your paternal uncles and aunts (from the father's side), then your maternal uncles and aunts (from the mother's side), and then other relatives. [TN]

[14]*Al-Fahsaa'*: All evil deeds, e.g. illegal sexual intercourse, disobedience to parents, to tell lies, to steal, etc. [TN]

[15]*Al-Munkar*: All that is prohibited by Islaamic Law: polytheism, disbelief, and every kind of evil deeds, etc. [TN]

[16]*Al-Baghy*: All kinds of oppression. [TN].

Arkaan ul Islaam

The Pillars of Islaam

Arkan ul Islaam are its basic foundations upon which it is established; they are five, mentioned in the narration by Ibn Umar (ﷺ[17]) in which the Prophet ﷺ said:

بني الإسلام على خمسة: على أن يوحد الله (وفي رواية على خمس): شهادة أن لا إله إلاّ الله، وأنَّ محمداً عبده ورسوله، وإقام الصلاة، وإيتاء الزكاة، وصيام رمضان، والحج. فقال رجل: الحج، وصيام رمضان، قال: لا، صيام رمضان، والحج، هكذا سمعته من رسول الله ﷺ -متفق عليه. واللفظ لمسلم.

"Islaam is raised on five (pillars): To establish His Tawheed [and in other narration "The *Shahaadah* (testimony) that *La ilaha illal laah* (none has the right to be worshipped but Allaah) *and that Muhammad is Allaah's slave and Messenger*], establishment of prayers, payment of Zakaat, the fast of Ramadaan, and Pilgrimage (to Makkah). A person said (to the narrator) (which of the two precedes the other)- Pilgrimage or the fasts of Ramadaan? Upon this he (the narrator) replied: No (it is not the Pilgrimage first) but the

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[17]RAA: *Radiya Allaahu 'Anhu* (*'Anha, 'Anhuma, or 'Anhum*), may Allaah be pleased with him (her, both or them), respectively. [TN].

fasts of Ramadaan precede the Pilgrimage, this is how I have heard it from Allaah's Messenger."[18]

FIRST: The *Shahaadah* of:

لا إله إلاّ الله، وأنّ محمداً عبده ورسوله

La ilaaha illal laah, Muhammad Rassoulul laah

Is the decisive belief expressed on the tongue as though one sees with his own eyes the certainty of his firm conviction. The fact that the *Shahadah* has been made as a single pillar despite the multiplicity in what is being attested, is because of either of the following (reasons):

- The Messenger ﷺ is a bearer (of news) about Allaah تعالى.

  Attesting, therefore, that he ﷺ is a true slave of Allaah and a bearer of the Message (of Islaam) is an integral part of the meaning of ***Shahaadah*** (*La ilaaha illal laah*), or

- That the two testimonies *La ilaaha illal laah, and Muhammad Rassoulul laah,* are the (required) bases for the rightness of deeds and of their acceptance, since both, the validity and acceptance of deeds, cannot be achieved without *Al-Ikhlass* to Allaah (sincere devotion of intentions to Allaah alone) and *Mutaba'ah* (following)

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[18]Agreed upon *hadeeth*: The text is that from *Saheeh Muslim*.

of *Rasooulul laah* ﷺ. It is through *Al-Ikhlass* that the **Shahaadah** of *La ilaaha illal laah* is realized, while through *Al-Mutaba'ah* of *Rassoulul laah*, the **Shahaadah** that Muhammad is Allaah's slave and Messengers is manifested.

Some of the **Benefits attained by the declaration of the great Shahaadah include** the liberation of the heart and soul from slavery to the created, and from following paths other than the Messengers' path.

SECOND: Regarding the Establishing of Prayers: it is worshipping Allaah by performing it in the right and perfect manner[19] and on its prescribed times. Some of its **Benefits include** the openness of the chest, contentment and joy, and restrainment from committing sins and wrong-doings.

THIRD: The Giving of Zakaat: is devoting worship to Allaah by offering the obligatory prescribed amount of charity deducted from the wealth upon which Zakaat is due. Some of its **Benefits** are: purifying the self from immoral characteristics like misery, and fulfilling the needs of Islaam and Muslims.

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[19]As detailed by the Prophet Muhammad ﷺ in his authentic *Sunnah*. See for example an excellent collection of the narrations describing the Prophet's prayer in Shayekh Nassir-ud-Deen Al-Albaanee's book: "The Prophet's Prayers" translated into English by Br. Suhaib Hassan, England. [TN]

FOURTH: Fasting: it is devoting worship to Allaah by refraining from everything known to nullify the fast during the days of the month of Ramadaan.

Fasting coaches the self to endure the relinquishment of what it likes seeking to gain the pleasure of Allaah.

FIFTH: The Hajj to The House of Allaah: is worshipping Allaah by going to the Sacred House (*Al-Ka'bah*) to execute the rites of Hajj.

Some of its Benefits include: the training of the self to expend physical and financial sacrifices in obedience to Allaah تعالى. This is the reason why Hajj is considered as one kind of Jihad in the cause of Allaah تعالى.

The Benefits that we have mentioned above regarding the basics of Islaam, and others which we have not mentioned, makes of this *Ummah* a virtuous and purified Islaamic Nation adhering to Allaah through the *Deen* of Truth, and treats the created with justice and truthfulness. This (conclusion) holds true because the right adherence to the rest of the Islaamic Laws depends upon the proper practicability of the above basics.

The status of the *Ummah* will thrive and prosper as long as it properly adheres to the matters of its *Deen*. The degree of its prosperity that may escape is proportional to the degree of abandonment of good adherence to matters of its *Deen*. Whoever seeks an evidence for this, let him read the

saying of Allaah تعالى:

﴿ ولو أنَّ أهل القرى آمنوا واتَّقَوا لفتحنا عليهم بركات من السماء والأرض ولكن كَذَّبوا فأخذناهم بما كانوا يكسبون أفأمن أهل القرى أن يأتيهُم بأسنا بياتاً وهم نائمون أو أمن أهل القرى أن يأتيهم بأسنا ضحىً وهم يلعبون أفأمنوا مكر الله فلا يأمن مكر الله إلاّ القوم الخاسرون ﴾ (الأعراف، ٩٦-٩٩)

And if the people of the towns had believed and had the *Taqwa* (piety, fear of Allaah), certainly, We should have opened for them the blessings from the heaven and the earth, but they belied (the Messengers). So We took them (with punishment) for what they used to earn (polytheism and crime, etc.). Did the people of the towns then feel secure against the coming of Our Punishment by night while they are asleep? Or, did the people of the towns then feel secure against the coming of Our Punishment in the forenoon while they play? Did they then feel secure against the Plan of Allaah. None feels secure from the Plan of Allaah except the people who are lost. (Qur'aan 7:96-99)

Let him also examine the history of those who preceded because history is a lesson for people of thought, and an insight for anyone free from any obstructing barrier to his heart. And it is Allaah alone whose Help can be sought.

The *Deen* of Islaam, as it is discussed above, is a *Deen* that comprises *'Aqeedah* (matters of Faith) and *Sharee'ah* (Laws, Legislation, and Judicial aspects). We indicated some of its Laws and mentioned it Arkaan which are considerd the basis of its Legislation. As to the *'Aqeedah Al-Islaamiyyah* (The Islaamic Creed), its basis are:

The Belief in Allaah, His Angels, His Books, His Messengers, the Last Day, and *Al-Qadar*[20], its good and bad.

These basis are verified by evidences from the Book of Allaah (i.e. The Qur'aan) and from the *Sunnah* of Allaah's Messenger ﷺ. In His Book, Allaah says:

﴿ ليس البرَّ أن تولّوا وجوهَكم قِبلَ المشرق والمغرب ولكن البر من آمن بالله واليوم الآخر والملائكة والكتاب والنّبيين ﴾ (البقرة، ١٧٧)

It is not *Al-Birr* (piety, righteousness, and each and every act of obedience to Allaah, etc.) that you turn your faces towards east and (or) west (in prayers); <u>but *Al-Birr* is</u>

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[20] *Al-Qadar* is the Ability of Allaah, where He knew, wrote, willed and created all things in predestined proportions and precise measures. See the book "*Al-Qadaa' wal* Qadar" by this translator.

(the quality of) the one who believes in Allaah, the Last Day, the Angels, the Book, the Prophets. (Qur'aan 2:177)

He (تعالى) says about *Al-Qadar*:

﴿ إنّا كُلَّ شيءٍ خلقناه بقدر وما أمرنا إلاّ واحدةٌ كلمحٍ بـالبصر ﴾ (القمـر، ٤٩-٥٠)

Verily, We have created all things with *Qadar*, and Our Commandment is but one, as the twinkling of an eye. (Qur'aan 54:49-50)

In the *Sunnah* of Allaah's Messenger, the Prophet ﷺ said in his reply to Jibreel (Gabriel) when the latter asked him about Eemaan (Faith):

"الإيمان أن تؤمن با لله، وملائكتـه، وكتبـه، ورسـله، واليـوم الآخـر، وتؤمـن بالقدر خيره وشره "-رواه مسلم

"Eemaan is to believe in Allaah, His angels, His Books, His Messengers, and the Last Day, and to believe in *Al-Qadar*, its good and its bad."[21]

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[21]Collected by Imaam Muslim.

The Belief in Allaah Comprises Four Matters:

First: The Belief in The Existence of Allaah:

The evidence for the existence of Allaah is established by:

1-*Fitrah*.
2-Reasoning.
3-*Ash-Shar'a.*[22]
4-and *Al-Hiss.*[23]

1-Pertaining To The Proof of The *Fitrah*:

Every creature has been created in a state of belief in his Creator without preceding thought or education. No one dissuades from what is necessitated by this *Fitrah* (i.e. the belief in Allaah), except the one whose heart has been subjected to what averts it from its (natural course of) *Fitrah*, as the Prophet ﷺ explained when he said:

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[22]Revealed texts of the Qur'aan and *Sunnah*.

[23]lit: sensory perception, sensation. It pertrains to the evidences about Allaah's existence. *Al-Hiss* means, that which is perceptible through the senses. [TN]

"ما من مولودٍ إلاّ يولد على الفطرة، فأبواه يهودانه أو ينصرانه أو يمجّسانه"

"Each child is born in a state of "Fitrah", but his parents make him a Jew or a Christian."[24]

2-The Evidence of "Reasoning":

All of the creatures, the first and the subsequent ones, must have a Creator Who brought them to existence because they neither can bring themselves into existence, nor they could have come to exist by coincidence! The creatures could not have brought themselves to existence because a thing does not create itself-since prior to its existence it was nothing-so how could it be a Creator? And it cannot accidentally bring itself into being, because every occurrence (novelty, etc.) must need an originator. Also because its existence in such highly magnificent order and homogenous coordination, and due to the coherent relationship between the means and their causes, and the creatures with one another, it is absolutely impossible that its very being is coincidental. (In fact), what is (believed) to exist as a result of coincidence, does not follow an ordered pattern at the beginning of its existence. So how could it remain to be ordered during its course of survival and development?

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[24]Related by Imaam Al-Bukhaaree in his *Saheeh*, V.8, pp.389-90, *Hadeeth* # 597.

So, if it is impossible that the creatures have neither brought themselves into existence nor they did they come to exist by coincidence, then it becomes evident that they must have a Creator, and He is Allaah, the *Rabb* of the Worlds.

Allaah تعالى stated the above rational and decisive proof in *Soorat At-Tur*, saying:

﴿ أم خُلقوا من غير شيءٍ أم هم الخالقون ﴾ (الطور، ٣٥)

Were they created by nothing, or were they themselves the creators? [Qur'aan 52:35], which means that they were neither created without a Creator, nor they were the creators of themselves. It becomes clear, therefore, that their Creator is Allaah تعالى. That is why when Jubair bin Mut'im ﷺ heard Allaah's Messenger ﷺ reciting *Soorat At-Tur*, and when he ﷺ reached the *Aayaat*:

﴿ أم خُلقوا من غير شيءٍ أم هُم الخالقون أم خَلَقُوا السموات والأرض بل لا يوقنون أم عندهم خزائنُ رَبِّك أم هُم المسيطِرُون ﴾ (سورة الطور، الآيات: ٣٥-٣٧)

Were they created by nothing, or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm belief. Or are the treasures of your *Rabb* with them? Or are they the

tyrants with the authority to do as they like?[25],

Jubair, who was then a *Mushrik* (polytheist), commented:

"كاد قلبي أن يطير، وذلك أول ما وقر الإيمان في قلبي" (رواه البخاري- مفرقا)

"*My heart was about to fly* (i.e. upon hearing this firm argument)[26]." In another separate narration, he said: "*And that was the time when* **Eemaan** *was first settled in my heart.*"[27]

Let us give a parable that clarifies this matter: If someone tells you about a lofty palace, surrounded by gardens with rivers flowing in between, fully furnished with beds and mattresses, and decorated with all kinds of ornaments, the basics, and the luxurious, then he says to you: "This palace in all of its perfection, has founded itself, or that it came to exist by coincidence, without a founder!" Immediately you will deny and reject his argument, and you will consider his talk as ridiculous. (With this in mind), is it, therefore, possible that this universe with its extended earth, skies, planets, conditions, wonderful and splendid order, could

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[25]Qur'aan 52:35-37.

[26]*Saheeh Al-Bukhaaree*, V. 6, pp. 356-358, *Hadeeth* # 377.

[27]*Saheeh Al-Bukhaaree*, V. 5, p. 236, *Hadeeth* # 358.

have brought itself into existence? Or that it came to exist without a Creator?

3-The *Ash-Shar'a*[28] Evidence For The Existence of Allaah:

The *Ash-Shar'a* is evidence for the existence of Allaah because all of the revealed Scriptures state so. The Laws that address the welfare of creation and which are provided by these Scriptures, constitute an evidence that they came from an All-Wise *Rabb* Who knows about the welfare and interests of His Creation. The information about the universe brought forth by the Scriptures and whose manifestation testifies for their truthfulness, is a proof that they came from the (One) *Rabb* Who is Able to bring into being whatever He already informed about.

4-The "Physical" Evidence For The Existence of Allaah Comprises Two Aspects:

One of them is that we hear and witness (Allaah's) response to the call of those who supplicate and those who are distressed and grieved. This constitutes an unequivocal evidence for the existence of Allaah تعالى. He تعالى says:

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[28]*Al-Shar'a:* Islaamic Texts and Legislations in the Qur'aan and *Sunnah.* [TN]

﴿ ونوحاً إذ نادى من قَبلُ فاستجبنا له ﴾ (الأنبياء، ٧٦)

And (remember) Noah, when he cried (to Us) aforetime. We listened to his invocation. (Qur'aan 21:76)

He, تعالى, also says:

﴿ إذ تستغيثون ربكم فاستجاب لكم ﴾ (الأنفال، ٩)

(Remember) when you sought help of your *Rabb* and He answered you. (Qur'aan 8:9)

In *Saheeh Al-Bukhaaree*, it is reported that Anas bin Maalik ﷺ said that:

عن أنس بن مالك ﷺ -قال : أصابت النّاس سنةٌ على عهد النبي ﷺ، فبَيْنَا النبي ﷺ يخطب في يوم الجمعة، قام إعرابي فقال: يا رسول الله، هلك المال وجاع العيال فادع الله لنا، فرفع يديه، وما نرى في السماء قزعة، فوالذي نفسي بيده، ما وضعهما حتى ثار السحاب أمثال الجبال، ثمَّ لم ينزل عن منبره حتّى رأيت المطر يتحادر على لحيته ﷺ، فمطرنا يومنا ذلك، ومن الغد وبعد الغد، والذي يليه، حتى الجمعة الأخرى. وقام ذلك الأعرابي أو قال غيره فقال: "يا رسول الله، تهدَّم البناء، وغَرِقَ المال، فادع الله لنا، فرفع يديه وقال: "اللهم حوالينا ولا علينا، فما يشير بيده إلى ناحية من السَّحاب إلاّ انفرجت...".

"Once in the lifetime of the Prophet ﷺ the people were afflicted with drought. While the Prophet ﷺ was delivering the Khutbah (religious talk) on a Friday, a bedouin stood up and said: 'O Allaah*'s Messenger! Our possessions are being destroyed and the children are hungry; please invoke Allaah (for rain). So the Prophet ﷺ raised his hands (invoked* Allaah *for rain). At that time there was not a trace of cloud in the sky. By Him, in Whose Hands my soul is, clouds gathered like mountains, and before he got down from the pulpit, I saw the rain falling on his ﷺ beard. It rained that day, the next day, the third day, the fourth day till the next Friday. The same Bedouin or another man stood up and said: 'O Allaah's Messenger! The houses have collapsed, our possessions and livestock have been drowned; please invoke Allaah for us (to stop the rain)." So the Prophet ﷺ raised both his hands and said: 'O Allaah! Round about us and not on us.' So, in whatever direction he pointed with his hands, the clouds dispersed and cleared away..."*[29]

Responding to the invocations of the supplicants who sincerely resort to Allaah (alone) and fulfill the required conditions for *Ijaabah*[30] is a matter that is still being witnessed nowadays.

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[29]*Saheeh Al-Bukhaaree*, V.2, *Hadeeth* # 55.

[30]*Ijaabah*: Answering the *Du'aa* of the supplicant by Allaah. [TN]

The second aspect is that the Signs of the Prophets which are called *Mu'jizaat* (Miracles) and which people see or hear about, constitute an irrevocable evidence for the existence of the One who dispatched them: that is Allaah تعالى. Certainly these matters (*Mu'jizaat*) are beyond the capability of mankind and that Allaah manifests them to help and support His Messengers. For example, the Sign given to Musa عليه السلام when Allaah commanded him to strike the sea with his stick. He stroke it and the sea parted into twelve dry roads separated by water which became like huge mountains. Allaah تعالى says:

﴿ فأوحينا إلى موسى أن اضرب بعصاك البحر فانفلق فكان كُلُّ فِرقٍ كالطود العظيم ﴾ (الشعراء، ٦٣)

Then We inspired Musa (saying): "Strike the sea with your stick." And it parted, and each separate part (of that sea water) became like the huge, firm mass of a mountain. (Qur'aan 26:63)

Another example is the Sign given to Eesaa (Jesus عليه السلام) by which he was able to bring life to the dead and bring forth the dead from their graves by Allaah's Leave. Allaah spoke about him, saying:

﴿ وأحيي الموتى بإذن الله ﴾ (آل عمران، ٤٩)

And I bring the dead to life by Allaah's Leave. (Qur'aan 3:49)

﴿ وإذ تُخرجُ الموتى بإذني ﴾ (المائدة، ١١٠)

And when you brought forth the dead by My Permission. (Qur'aan 5:110)

A third example is that of Muhammad ﷺ when the tribe of Qureish asked him to show them a Sign (a miracle as a proof for his Prophethood).[31] He ﷺ pointed to the moon and (behold!) it split asunder and the people saw it. Regarding this (Sign) Allaah تعالى said:

﴿ اقتربت الساعة وانشق القمر وإن يروْا آية يُعرِضوا ويقولوا سِحرٌ مُستَمِر ﴾ (القمر، ١-٢)

The Hour has drawn near, and the moon has been cleft, and if they see a sign, they turn away, and say: "This is continuous magic." (Qur'aan 54:1-2)

All of these physical signs (miracles) which Allaah تعالى puts into effect to help and support His Messengers constitute an irrevocable proof for His Existence.

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[31]Narrated Anas ﷺ: "The people of Makkah asked the Prophet ﷺ to show them a sign (miracle). So he showed them (the miracle) of the cleaving of the moon." *Saheeh Al-Bukhaaree*, V.6, *Hadeeth* # 390. [TN]

<u>Second: Belief in Allaah's *Ruboobiyyah:*</u>

Which means to believe that Allaah is the only *Rabb* without a partner or a helper.

The *Rabb* is the One to Whom belongs the Creation, Kingdom, and Command; Their is no Creator but Allaah; No *Maalik* (Possessor) except Him[32], and their is no Command but His. He, Most High, says:

﴿ألا له الخلق والأمر﴾ (الأعراف، ٥٤)

His is the Creation and Commandment. (Qur'aan 7:54)

Allaah also said:

﴿ذلكم الله ربكم له الملك والذين تدعون من دونه ما يملكون من قطمير﴾ (فاطر، ١٣)

"Such is Allaah your *Rabb;* His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a *Qitmeer* (the thin membrane over the date-

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[32]Allaah, Most Great, is the Possessor of every possessor. He permits whom He wishes to possess. Allaah possesses all the treasures of the heavens and the earth. All the good is in His Hand, He gives whom He wishes and takes from whom He wishes. Everything is in need of Allaah. [TN]

stone).”[33] (Qur’aan 35:13)

It is not known that anyone had denied the *Ruboobiyyah* of Allaah سبحانه except an arrogant who does not believe what he says, like what happened to the Pharaoh when he said to his people:

﴿ أنا ربكم الأعلى ﴾ (النازعات، ٢٤)

I am your *rabb*, most high. (Qur’aan 79:24)

And:

﴿ يا أيها الملأُ ما علمت لكم من إله غيري ﴾ (القصص، ٣٨)

O chiefs! I know not that you have an *Ilaah* (a god) other than me. (Qur’aan 28:38)

What he said was not a matter of conviction. Allaah تعالى said:

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[33]This great *Aayah* is a reminder for those who invoke upon the dead or the absent person(s) seeking help and refuge in them, that those whom you seek and call upon instead of Allaah don’t posses even a *Qitmeer*. They cannot help themselves let alone those who call upon them. Those who seek refuge or intercession through the righteous in their graves have not correctly estimated Allaah as the One who gives and takes, the One who provides and sustains, the One who loves to be invoked Alone, etc. [TN]

﴿ وجحدوا بها واستيقنتها أنفسهم ظلما وعلوا فانظر كيف كان عاقبة المفسدين ﴾ (النمل، ١٤)

And they belied then (the *Aayaat*: proofs, evidences, verses, lessons, signs, revelations, etc.) wrongfully and arrogantly, though their ownselves were convinced thereof [i.e. the *Aayaat* are from Allaah, and Musa ﷺ is the Messenger of Allaah in truth, but they disliked to obey Musa, and hated to believe in his Message of *Tawheed*.] (Qur'aan 16:14)

Allaah related what Musa ﷺ told the Pharaoh:

﴿ لقد علمت ما أنزل هؤلاء إلاّ رب السماوات والأرض بصائر وإني لأظنك يا فرعون مثبورا ﴾ (الإسراء، ١٠٢)

"(Musa ﷺ) said: "Verily, you know that these signs have been sent down by none but the *Rabb* of the heavens and the earth as clear (evidences i.e. proofs of Allaah's Oneness and His Omnipotence etc.). And I think you are, indeed, O Pharaoh doomed to destruction (away from all good)!" (Qur'aan 17:102).

For this reason, the *Mushrikeen* (the pagan Arabs) used to acknowledge the *Ruboobiyyah* of Allaah تعالى despite committing *Shirk* in His *Uloohiyyah*. Allaah تعالى said:

﴿ قل لمن الأرض ومن فيها إن كنتم تعلمون * سيقولون لله قل أفلا تذكرون * قل من رب السماوات السبع ورب العرش العظيم * سيقولون لله قل أفلا تتقون * قل من بيده ملكوت كل شيء وهو يجير ولا يجار عليه إن كنتم تعلمون * سيقولون لله قل فأنى تسحرون ﴾ (المؤمنون، ٨٤-٨٩)

Say: 'Whose is the earth and whosoever is therein? If you know!'
They will say: 'It is Allaah's!' Say: 'Will you not then remember?'
Say: 'Who is (the) *Rabb* of the seven heavens, and (the) *Rabb* of the Great *'Arsh* (Throne)?'
They will say: 'Allaah.' Say: 'Will you not then fear Allaah (believe in His Oneness, obey Him, believe in the Resurrection and Recompense for each and every good or bad deed).' Say: 'In Whose Hand is the sovereignty of everything (i.e. treasures of each and everything)? And He protects (all), while against Whom there is no protector[34], if you know.' They will say: "All that belongs to Allaah." Say: 'How then are you deceived and turn away from the truth?' (Qur'aan 23:84-89)

He تعالى also said:

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[34]If Allaah saves anyone none can punish or harm him, and if Allaah punishes or harms anyone none can save him. [*Tafseer Al-Qurtubee*, V.12, p.145].

﴿ ولئن سألتهم من خلق السماوات والأرض ليقولن خلقهن العزيز العليم﴾
(الزخرف، ٩)

"And indeed if you ask them, "Who has created the heavens and the earth?" They will surely say: "Mighty, the All-Knower created them." (Qur'aan 43:9)

He further said:

﴿ ولئن سألتهم من خلقهم ليقولن الله فأنى يؤفكون ﴾ (الزخرف، ٨٧)

"And if you ask them who created them, they will surely say: "Allaah". How then are they turned away (from the worship of Allaah Who created them)?" (Qur'aan 43:87)

The Command of *ar-Rabb* (Allaah) comprises both the *Al-Kawnee* **(Universal)** and the *Ash-Shar'ee* **(Legal or Judical)** Commands. Just as He is the One Who runs the affairs of the universe, Ruling it as He wants and in accordance with what is necessitated by His Wisdom, He is also the Judge Who rules it by means of Legislations that deals with *Ibaadaat*[35] and Laws governing all forms of *Mu'aamalaat*[36], in conformity with His Wisdom.

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[35]*Ibaadaat*: Acts of worship done sincerely for Allaah's sake and in accordance with evidence from Qur'aan and (or) authentic *Sunnah*. [TN]

[36]*Mu'aamalaat:* All forms of mutual relations, treatment, procedures, behavior, conduct (towards others), and interactions including social, business, transactions, etc. [TN]

So, whoever sets up a legislator besides Allaah in *Ibaadaat* or a judge in *Mu'aamalaat*, commits *Shirk* and does not ascertain the *Eemaan*.

Third: Belief in Allaah's *Uloohiyyah:*

It is the belief that Allaah Alone is the true *Ilaah* who has no partner or associate. The *Ilaah* means *Al-Ma'looh* i.e. *Al-Ma'bood*, the only true God who deserves to be worshipped out of love and magnification. Allaah تعالى said:

﴿ وإلهكم إله واحد لا إله إلا هو الرحمن الرحيم ﴾ (البقرة، ١٦٣)

And your *Ilaah* is one *Ilaah*, لا إِلَـهَ إِلاَّ هُوَ *La ilaaha illa Huwa* (There is no true God worthy of worship but He), *Ar-Rahmaan (Whose Mercy encompasses everything), the Most Merciful.* (Qur'aan 2:163)

He تعالى also said:

﴿ شهد الله أنه لا إله إلا هو والملائكة وأولو العلم قائما بالقسط لا إله إلا هو العزيز الحكيم ﴾ (آل عمران، ١٨)

Allaah bears witness that *La Ilaaha illa Huwa* (none has the right to be worshipped but He), and the angels, and

those having knowledge (also give this witness); (He is always) maintaining His creation in Justice. *La ilaaha illa Huwa*, the All-Mighty, the All-Wise. (Qur'aan 3:18)

All that is being taken as an *ilaah* worshipped as god besides Allaah, its *Uloohiyyah* is false. Allaah تعالى says:

﴿ ذلك بأن الله هو الحق وأن ما يدعون من دونه هو الباطل وأن الله هو العلي الكبير ﴾ (الحج، ٦٢)

That is because Allaah-He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and those besides Him whom they (the polytheists) invoke-they are but *Baatil* (vain Falsehood). And verily, Allaah,-He is the Most High, the Most Great. (Qur'aan 22:62)

Calling them *aaliha* (gods) does not entitle them to the right of *Uloohiyyah*. Allaah تعالى said describing the pagan deities of *Al-laat, Al-'Uz-zaa*, and *Minaat* that:

﴿ إن هي إلا أسماء سميتموها أنتم وآباؤكم ما أنزل الله بها من سلطان ﴾ (النجم، ٢٣)

They are but names which you have named,-you and your

fathers,-for which Allaah sent down no authority. (Qur'aan 53:23)[37]

He (Allaah) told us that Yusuf عليه السلام said to his two companions of the jail:

﴿ أأرباب متفرقون خير أم الله الواحد القهار * ما تعبدون من دونه إلا أسماء سميتموها أنتم وآباؤكم ما أنزل الله بها من سلطان ﴾ (يوسف، ٣٩-٤٠)

O two companions of the prison! Are many different *arbaab* (lords) better or Allaah, the One, *Al-Qahhaar*[38]? You don't worship besides Him but only names which you have named (forged), you and your fathers, for which Allaah has sent down no authority. (Qur'aan 12:39-40)

For this reason, the Messengers, may the *Salaat* and *Salaam* of Allaah be upon them, used to say to their respective nations:

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[37] Allaah said that Hud عليه السلام told his people:

﴿ أتجادلونني في أسماء سميتموها أنتم وآباؤكم ما أنزل الله بها من سلطان ﴾

(الأعراف، ٧١)

Dispute you with me over names which you have named-you and your fathers, with no authority from Allaah? (Qur'aan 7:71)

[38] Allaah is *Al-Qahhaar*: He subdued all creatures and all the elements of the loftiest and lowest worlds; nothing occurs or moves without His Permission. Everything of His Creation is in need of Him. His Irresistibility is linked to His Perfect Living, Power, and Ability. [TN]

﴿ اعبدوا الله ما لكم من إله غيره ﴾ [(الأعراف، ٥٩، ٦٠، ٧٣، ٨٥)، (هود، ٥٠، ٦١، ٨٤)، (المؤمنون، ٢٣، ٣٢)]

Worship Allaah! You have no other *Ilaah* (God) but Him. (Qur'aan **7**:59,60,73,85; **11**:50,61,84; **23**:23,32).

The *Mushrikeen*, however, refused and set up gods as rivals to Allaah, worshipping them besides Allaah, and seeking their support and help. Allaah تعالى invalidated their acts by two proofs:

First: There is not any Divine Quality in the gods they worhipped besides Allaah. These gods are created and cannot create and extend neither benefit to their worshippers nor can ward off harm from them; they can neither give them life, nor cause their death; they possess nothing from the heavens and have no share in it. Allaah تعالى said:

﴿ واتخذوا من دونه آلهة لا يخلقون شيئا وهم يخلقون ولا يملكون لأنفسهم ضرا ولا نفعا ولا يملكون موتا ولا حياة ولا نشورا ﴾ (الفرقان، ٣)

They have taken besides Him other gods that created nothing but are themselves created, and possess neither hurt nor benefit to themselves, and possess no power (of causing) death, nor (of giving) life, nor of raising the dead. (Qur'aan 25:3)

Allaah تعالى also said:

﴿ قل ادعوا الذين زعمتم من دون الله لا يملكون مثقال ذرة في السماوات ولا في الأرض وما لهم فيهما من شرك وما له منهم من ظهير* ولا تنفع الشفاعة عنده إلا لمن أذن له ﴾ (سبأ، ٢٢-٢٣)

Say: (O Muhammad ﷺ to those polytheists, pagans, etc.) "Call upon those whom you asset (to be associate gods) besides Allaah, they possess not even the weight of a small ant,-either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them. Intercession with Him profits not, except for him Whom He permits. (Qur'aan 34:22-23)

﴿ أيشركون ما لا يخلق شيئا وهم يخلقون * ولا يستطيعون لهم نصرا ولا أنفسهم ينصرون ﴾ (الأعراف، ١٩١-١٩٢)

Do they attribute as partners to Allaah those who created nothing but they themselves are created? No help can they give them, nor can they help themselves. (Qur'aan 7:191-192).

If this is the situation with those gods, then worshipping them as gods besides Allaah is the utmost of foolishness and falsehood.

Second*:** Those *Mushrikeen* used to confess that Allaah تعالى Alone is *Ar-Rabb **Al-Khaaliq (the Creator) in Whose Hand is the Sovereignty of everything and He protects (all), while against Whom there is no protector.[39] This (confession) necessitates that they should have attested that He is the Only True *Ilaah* worthy of worship (*Uloohiyyah)* as they have done with His *Ruboobiyyah* (when they took Him as their only true *Rabb*). In this regard Allaah تعالى said:

﴿ يا أيها الناس اعبدوا ربكم الذي خلقكم والذين من قبلكم لعلكم تتقون * الذي جعل لكم الأرض فراشا والسماء بناء وأنزل من السماء ماء فأخرج بـه من الثمرات رزقا لكم فلا تجعلوا لله أندادا وأنتـم تعلمـون ﴾ (البقـرة، ٢١-٢٢)

O mankind! Worship your *Rabb* (Allaah), Who created you and those before you so that you may become pious. Who has made the earth a resting place and the sky as a canopy, and sent down rain from the sky and brought forth therewith fruits as a provision for you. Then do not setup up rivals unto Allaah (in worship) while you know

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[39] If Allaah saves anyone none can punish or harm him, and if Allaah punishes or harms anyone none can save him. See *Translation of the Meaning of the Noble Qur'aan* by Al-Hilaalee and Khaan, *Soorat Al-Mu'minoon, Aayah* 88, p.534, quoting from *Tafseer Al-Qurtubee*, V.12, p.145.

(that He Alone has the right to be worshipped).

He also said:

﴿ ولئن سألتهم من خلقهم ليقولنّ الله فأنّى يؤفكون ﴾ (الزخرف، ٨٧)

And if you ask them who created them, they will surely say: "Allaah." How then are they turned away (from the worship of Allaah, Who created them)? (Qur'aan 43:87)

﴿ قل من يرزقكم من السماء والأرض أمن يملك السمع والأبصار ومن يخرج الحي من الميت ويخرج الميت من الحي ومن يدبر الأمر فسيقولون الله فقل أفلا تتقون * فذلكم الله ربكم الحق فماذا بعد الحق إلا الضلال فأنى تصرفون ﴾ (يونس، ٣١-٣٢)

Say: Who provides for you from the sky and from the earth? Or Who owns hearing and sight? And Who brings out the living from the dead and the dead from the living? And Who disposes the affairs? They will say: "Allaah." Will you not then be afraid of Allaah's Punishment (for worshipping other than Him)?" Such is Allaah, you *Rabb*, in truth. So, apart from Truth, what (remains) but error? So, how then you are turned away? (Qur'aan 10:31-32)

FOURTH: Belief in Allaah's Names and *Sifaat* (Attributes):

It means to affirm the Names and Attributes which Allaah affirmed to Himself in His Book and in the *Sunnah* of His Messenger ﷺ in the way that best fits Him without

Tahreef (distortion of the meaning),
Ta'teel (negating the meaning),
Takyeef, (assigning a manner to any attribute), or
Tamtheel (drawing parallels to Allaah).

Allaah تعالى said:

﴿ و لله الأسماء الحسنى فادعوه بها وذروا الذين يلحدون في أسمائه سيجزون ما كانوا يعملون ﴾ (الأعراف، ١٨٠)

And (all) the Most Beautiful Names belong to Allaah, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do. (Qur'aan 7:180)

He also said:

﴿ وله المثل الأعلى في السماوات والأرض وهو العزيز الحكيم ﴾ (الروم، ٢٧)

His is the highest description (i.e. none has the right to be worshipped but He, and there is nothing comparable unto

Him) in the heavens and in the earth. And He is the All-Mighty, the All-Wise. (Qur'aan 30:27)

﴿ ليس كمثله شيءٌ وهوَ السميع البصير ﴾ (الشورى، ١١)

And there is nothing like unto Him, and He is the All-Hearer, the All-Seer. (Qur'aan 42:11)

Two sects went astray regarding this matter:

The First Sect: Al-Mu'atilah, who negated all or some of Allaah's Names and Attributes claiming that affirming Allaah's Names and *Sifaat* necessitates *Tashbeeh* (drawing similarities between Allaah and His creation)! This claim is surely false in many respects, including:

First: It necessitates false obligations like contradiction in the words of Allaah, far removed is He from every imperfection. This is so because Allaah affirmed the Names and Attributes to Himself and negated the likeness of anything unto Him. Had its affirmation necessitate the *Tashbeeh,* then it would imply contradiction in the Speech of Allaah and that its parts refute one another.

Second: It is not necessary that "agreement in Name"[40] or "in an Attribute" between two things obligates likeness

[40]There are many Names that are common between Allaah and His creatures.

between them. Indeed you see two people in a state of agreement where each is a hearing, seeing, and speaking human. In no way this necessitate likeness in the human values nor in the hearing, sight, and speech. You see that animals have hands, legs, and eyes. This kind of agreement does not necessitate that their hands, legs, and eyes are like each other. If this distinction in the agreement in Names and qualities amongst the created things is clear, then the distinction between the Creator and the created thing is greater and more evident.

The Second Sect: **The *Mushabbiha*** who affirm Allaah's Names and Attributes but make *Tashbeeh* (draw similarities) between Allaah and His Creation, claiming that this is what is necessitated by the meaning of the texts on the ground that Allaah تعالى addresses the *'Ibaad* (mankind) according to their understanding! Such a claim is false in many respects, including:

First: The *Mushaabaha:* Likens of Allaah to His creation is a false concept that is negated by the *Shar'a* as well as reasoning. Thus it is impossible that a false matter is necessitated by the texts of the Qur'aan and *Sunnah*.

Second: Allaah addressed mankind according to their understanding of the basic meanings of His Names and Attributes. However, the knowledge of the essence and true nature of meanings regarding His *Thaat* (Essence) and *Sifaat* exclusively belongs to Allaah Alone. So, if Allaah affirms to

Himself that He is All-Hearer, then the Hearing is known from the understanding of the basic meaning, which is the comprehension of voices. However, the essence of this meaning with respect to the Hearing of Allaah تعالى is unknown because the essence of hearing is distinct even amongst the created. Certainly, the distinction between the hearing of the created and that of the Creator is greater and more evident.

It is known that if Allaah mentioned about Himself that He *Istawaa 'ala Al-'Arsh*[41], then the *Istiwaa'* according to the basic meaning is known (means: ascendance), however, the manner (the 'how') of His ascension above His *'Arsh* is unknown, because the essence of the *Istiwaa'* amongst the creatures is distinct. The *Istiwaa'* on a firmly stable chair is not the same as that on the saddle of an unyielding and easily-frightened camel. When this is distinct with respect to the creatures, then it is greater and more evident between the Creator and the creature.

The belief in Allaah تعالى according to what we have described above yields great benefits to the believers:

<u>First:</u> *The true manifestation of the Tawheed of Allaah تعالى such that there is no attachment to other than Him in hope, fear, and worship.*

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[41]*Istawaa 'ala Al-'Arsh*: Ascended above the Throne. [TN]

Second: ***The perfect Love, Magnification and Exaltation of Allaah تعالى as obligated by His Most Beautiful Name and Sublime Attributes.***

Third: ***Manifesting His worship by doing what He commands and avoiding what He forbade.***

The angels are creation from the World of *Al-Ghayb*[42] who worship Allaah and possess nothing from the Divine Qualities of *Ruboobiyyah* and *Uloohiyyah*. Allaah created them from Light and granted them the complete submission to His Command and the ability to execute it.

Allaah تعالى said:

﴿ ومن عندَهُ لا يستكبرون عن عبادته ولا يستحسرون * يسبحون الليل والنهار لا يَفتُرُون ﴾ (الأنبياء، ١٩-٢٠)

And those who are near Him (i.e. the angels) are not too proud to worship Him, nor are they weary (of His worship). (Qur'aan 21:19-20)

They are great in number, none can enumerate them except Allaah تعالى. It is confirmed from the *hadeeth* of Anas ﷺ in his narration of the story of *Al-Mi'raaj*[43] that the Prophet ﷺ said:

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[42]*Al-Ghayb*: Realities and domains beyond human perception. [TN]

[43]Which describes the ascent of the Prophet ﷺ to the Heavens. See for example *Saheeh Al-Bukhaaree,* V.1, *Hadeeth* # 345, and V.5, *Hadeeth* # 227. [TN]

" فَرُفِعَ لِيَ الْبَيْتُ الْمَعْمُورُ فَسَأَلْتُ جِبْرِيلَ فَقَالَ هَذَا الْبَيْتُ الْمَعْمُورُ يُصَلِّي فِيهِ كُلَّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ إِذَا خَرَجُوا لَمْ يَعُودُوا إِلَيْهِ آخِرَ مَا عَلَيْهِمْ."

"...I was shown *Al-Bait Al-Ma'moor.*[43] I asked Jibreel about it and he said: 'This is *Al-Bait Al-Ma'moor* where seventy thousand angels perform *Salaat* daily. When they leave, they never return to it (but always a fresh batch comes into it daily)."[44]

The Belief in the Angels Comprises Four Matters:

First: The belief in their existence.

Second: To believe in those whose Names are known to us, like Jibreel, and to generally believe in those whose Names we don't know.

Third: The belief in what we know from their Attributes, like that of Jibreel whom the Prophet ﷺ saw in his genuine shape in which he was created, having six hundred wings, and covering the whole horizon.[45]

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[43]*Al-Bait* (The House) *Al-Ma'moor* (Inhabited): in the seventh heaven parable to the *Ka'bah* in Makkah, continuously visited by the angels. Ibn Katheer said: "It is the *Ka'bah* for the inhabitants of the seventh heaven." See *Tafseer Ibn Katheer* (Qur'aan 52:4) and *As-Silsalah As-Saheehah* by Shayekh Naasir-ud-Deen Al-Albaanee, V.1, # 477. [TN]

[44]*Saheeh Al-Bukhaaree,* V.4, *Hadeeth* # 429.

[45]See *Saheeh Al-Bukhaaree*, V.4, *Hadeeth* # 455-457.

The angel may, by Allaah's Command, take the form of a man as happened to Jibreel when Allaah sent Him to Mariam where he appeared to her in the form of a man in all respects.[46] Also when he came to the Prophet ﷺ while he was sitting in the company of his *Sahaabah*. He (Jibreel) appeared in the form of man dressed in extremely white clothes, his hair exceedingly black; there was no signs of journeying were to be seen on him, and none of the *Sahaabah* knew him. He sat down by the Prophet ﷺ resting his knees against his and placing the palms of his hands upon his thighs. He then asked the Prophet ﷺ about Islaam, *Eemaan, Ihsaan*[47], the Hour (i.e. Day of Resurrection) and its Signs. The Prophet ﷺ answered his questions after which he left. Then the Prophet ﷺ said:

" هذا جبريل أتاكم يعلمكم دينكم "

"*That was Jibreel, who came to teach you your Deen.*"

Similarly, the angels whom Allaah sent to Ibraaheem عليه السلام and Lut عليه السلام appeared in the form of men.

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[46]See Qur'aan 19:17.

[47]When Jibreel عليه السلام asked the Prophet ﷺ about *Ihsaan*, he ﷺ replied: *"Ihsaan is to worship Allaah as though you are seeing Him, and while you see Him not yet truly He sees you."* For full account of this *hadeeth*, see *Saheeh Muslim*, V.1, *Hadeeth* # 1, and *Saheeh Al-Bukhaaree*, V.1, *Hadeeth* # 47. [TN]

Fourth: To believe in what we know of their deeds which they perform in compliance with the Command of Allaah تعالى, like their *Tasbeeh* and worship *of Allaah*[48] day and night without boredom or slackness.

Some Angels May Have Specialized Tasks. Example:

Jibreel: the *Al-'Ameen* (the entrusted) on the Allaah's Revelation. He تعالى sends him to the Prophets and Messengers.

Meekaa'eel: In charge of *Al-Qatr* i.e. rainfall and plants.[49]

Israafeel: Responsible for the blowing of the Trumpet on the Day when the Hour will be established and creation will be resurrected.[50]

Malakul Mawt (The Angel of Death): Assigned to pull out the souls at the time of death.[51]

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[48]Magnifying the Perfection of Allaah, Most High. [TN]

[49]See *Al-Bidaayah wan-Nihaayah* by Ibn Katheer, V.1, p.50. [TN]

[50]See *Fathul Baaree* by Ibn Hajer Al-'Asqalaanee, V.11, p.368. [TN]

[51]Allaah تعالى said:

﴿ قل يتوفاكم ملك الموت الذي وكل بكم ثم إلى ربكم ترجعون ﴾ (السجدة، ١١)

Say: "The angel of death, who is set over you, will take your souls, then you shall be brought to your *Rabb*." (Qur'aan 32:11) [TN]

The angels appointed to the womb: When the embryo completes four months in the mother's womb, Allaah sends to him an angel and orders him to record his provision, his life term, his deeds, and whether he will be of the wretched or the blessed (in the Heareafter).

The angels appointed to watch and keep records of the deeds of the children of Adam (mankind): one sitting on the right and one on the left of each person.[52]

The angels assigned to question the dead once they are buried. Two angels come and ask him about his *Rabb* (Allaah), his religion, and his Prophet.[53]

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[52]Allaah, the Exalted, said:

﴿ وإنَّ عليكم لحافظين كراماً كاتبين يعلمون ما تفعلون ﴾ (الإنفطار، ١٠-١٢)

But verily, over you (are appointed angels in charge of mankind) to watch you. (They) are honourable in Allaah's Sight, writing down (your deeds). They know all that you do. (Qur'aan 82:10-12)

﴿ إذ يتلقى المُتَلَقيان عن اليمين وعن الشمال قعيد ﴾ (ق، ١٧-١٨)

(Remember!) that the two Receivers (recording angels) receive, one sitting on the right and one on the left (to note his or her actions). Not a word does he (or she) utter, but there is a watcher by him (her) (to record it). (Qur'aan 50:17-18).[TN]

[53]"When a dead person is buried, two black (looking) angels having blue eyes, one called *Munkar* and the other *Nakeer*, will come to him. They will ask about Allaah, the Prophet ﷺ and his religion. A *hadeeth* related by At-Tirmithee and Shayekh Al-Albaanee said it is *hasan*. See *At-Tahaawiyyah*, FN. # 528, p.399, *As-Saheehah, Hadeeth* # 1391, and At-Tabreezee's *Mushkaatul Massaabeeh*, V.1, *Hadeeth* # 130. [TN]

The Belief in the Angels Yields Great Benefits, Amongst Them:

First: Being aware of Allaah's Greatness, Power, and Authority. Certainly the greatness of creation (in this case the angels) is due to the Greatness of the Creator.

Second: To give thanks to Allaah for His concern for the children of Adam whereby He assigned some of these angels to protect them and record their deeds as well as other interests.

Third: To love the angels for what they have done from worship to Allaah تعالى.

Some of those who deviated (from the Straight Path) denied that the angels are genuine forms. They said that they represent the power of potential good in creation. This position belies the Book of Allaah, the *Sunnah* of His Messenger and the general consensus of Muslims.

Allaah تعالى said:

﴿ الحمد لله فاطر السماوات والأرض جاعل الملائكة رسلا أولي أجنحة مثنى وثلاث ورباع ﴾ (فاطر، ١)

All praise is due to Allaah, the (only) Originator (or Creator) of the heavens and the earth Who made the angels messengers with wings-two, three, and four. (Qur'aan 35:1)

﴿ ولو ترى إذ يتوفى الذين كفروا الملائكة يضربون وجوههم وأدبارهم ﴾ (الأنفال، ٥٠)

And if you could see when the angels pull away the souls of the *Kufaar* (at death), they smite their faces and their backs. (Qur'aan 8:50)

﴿ ولو ترى إذ الظالمون في غمرات الموت والملائكة باسطوا أيديهم أخرجوا أنفسكم ﴾ (الأنعام، ٩٣)

And if you could but see when the *Thaalimeen* (polytheists, wrong-doers, etc.) are in the agonies of death, while the angels stretching forth their hands (saying): "Deliver your souls". (Qur'aan 6:93)

﴿ حتى إذا فزع عن قلوبهم قالوا ماذا قال ربكم قالوا الحق وهو العلي الكبير ﴾ (سبأ، ٢٣)

Until when fear is banished from their (angels') hearts, they (angels) say: "What is that your *Rabb* has said?" They say: "The truth. And He is the Most High, the Great." (Qur'aan 34:23)

Allaah also said about the people of *Al-Jannah* that:

﴿ والملائكة يدخلون عليهم من كل بـاب * سلام عليكم بما صبرتم فنعم عقبى الدار ﴾ (الرعد، ٢٣-٢٤)

And the angels shall enter unto them from every gate (saying): "*Salaam* be upon you for that you persevered in patience. Excellent indeed is the final home." (Qur'aan 13:23-24)

The Prophet ﷺ said in the *hadeeth* reported by Abu Hurairah and collected in *Saheeh Al-Bukhaaree*:

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَحَبَّ اللَّهُ عَبْدًا نَادَى جِبْرِيلَ إِنَّ اللَّهَ يُحِبُّ فُلَانًا فَأَحِبَّهُ فَيُحِبُّهُ جِبْرِيلُ فَيُنَادِي جِبْرِيلُ فِي أَهْلِ السَّمَاءِ إِنَّ اللَّهَ يُحِبُّ فُلَانًا فَأَحِبُّوهُ فَيُحِبُّهُ أَهْلُ السَّمَاءِ ثُمَّ يُوضَعُ لَهُ الْقَبُولُ فِي أَهْلِ الْأَرْضِ *-رواه البخاري

"If Allaah loves a person, He Calls Jibreel that: "Allaah loves so-and-so. O Jibreel! Love him." Jibreel would love him and make an announcement amongst the inhabitants of the heaven: "Allaah loves so-and-so, therefore you should love him also." The inhabitants of the heavens would love him, and then he is granted the pleasures of the people on the earth."[54]

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[54] *Saheeh Al-Bukhaaree*, V.4, *Hadeeth* # 431.

In the same book (*Saheeh Al-Bukhaaree*), the Prophet ﷺ said:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ يَوْمُ الْجُمُعَةِ كَانَ عَلَى كُلِّ بَابٍ مِنْ أَبْوَابِ الْمَسْجِدِ الْمَلَائِكَةُ يَكْتُبُونَ الْأَوَّلَ فَالْأَوَّلَ فَإِذَا جَلَسَ الْإِمَامُ طَوَوْا الصُّحُفَ وَجَاءُوا يَسْتَمِعُونَ الذِّكْرَ *-رواه البخاري

"On every Friday the angels take the stand at every gate of the mosque recording the names of the people one after the other (according to the time of their arrival for the Friday prayer), and when the Imaam sits (on the pulpit) they fold up their scrolls and get ready to listen to the Thikr (Khutba: the Friday speech)."[55]

The above texts clearly state that the angels are genuine forms (of creation) and not moral forces as those who deviated (from the Straight Path) say. The general consensus of the Muslims is in accordance with the above texts.

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[55] *Saheeh Al-Bukhaaree*, V.4, *Hadeeth* # 433.

The Belief in The Kutub

Kutub is the plural of *Kitab* which means *Maktoob* (written). (The Legal) meaning that is intended in this chapter is:

[The Books which Allaah has sent down unto His Messengers as a Mercy and Guidance to mankind so that they may utilize to achieve their happiness in this life and in the hereafter.]

The Belief in the Books Includes Four Matters:

First: To believe that the descent of the Books is truly from Allaah.

Second: To believe in the Books whose names we know, each according to its name, like *Al-Qur'aan* which was sent down unto Muhammad ﷺ, *At-Tawraat* which was revealed to Musa ﷺ, the *Injeel* which was brought down to 'Eesaa ﷺ, and *Az-Zaboor* which was given to Ḍaawood ﷺ. As to those Books which we don't know their names, we believe in them on the whole.

Third: To attest to their authentic information like the news told in the Qur'aan and (or) in the old Scriptures as long as they are not altered or changed.

Fourth: Acting upon its un-abrogated statutes, accepting and submitting to them whether we realize the wisdom behind them or we don't. All of the old Scriptures are abrogated by the Great Qur'aan. Allaah تعالى said:

﴿ وأنزلنا إليك الكتاب بالحق مصدقا لما بين يديه من الكتاب ومهيمنا عليه﴾

(المائدة، ٤٨)

And We have sent down to you the Book in truth confirming the Scripture that came before it and *Muhayminan* (trustworthy in highness and a witness) over it (old Scriptures).[56] (Qur'aan 5:48)

The Qur'aan, therefore, is a Judge over all the old Scriptures and accordingly it is forbidden to act upon any of the statutes of the old Scriptures except what is authentic and acknowledged by the Qur'aan.

The Belief in *Al-Kutub* Yields Great Benefits, Including:

First: Acknowledging Allaah's concern for His creation whereby He sent to every nation a Book to guide through it.

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[56]*Muhayminan*: Testifies the truth that is therein and falsifies the falsehood that is added therein.

Second: To recognize the Wisdom of Allaah in His *Shar'a* (Judicial Laws) whereby He Legislated for each nation what suits its conditions, as Allaah تعالى said:

﴿ لِكُلٍّ جعلنا شِرعةً ومنهاجا ﴾ (المائدة، ٤٨)

To each among you, We have prescribed a Law and a clear way. (Qur'aan 5:48)

Third: To be grateful for Allaah's Favour of sending down His Books of Revelation.

The Belief in Ar-Rusul (The Messengers)

Ar-Rusul is the plural of *Rasool* which means *Mursal*: The one dispatched to proclaim something. What is intended (according to the Judicial meaning) is that ***Ar-Rasool*** is the man who receives a *Shar'a* (A Divine code of law) and is commanded by Allaah to convey it. The first of *Ar-Rusul (The Messengers)* is **Noah** and the last one is **Muhammad** ﷺ. Allaah تعالى said:

﴿ إنّا أوحينا إليك كما أوحينا إلى نوحٍ والنبيين من بعده ﴾ (النساء، ١٣٦)

Verily, We have inspired you (O Muhammad ﷺ) as We have inspired to Noah and the Prophets after him. (Qur'aan 4:136)

In *Saheeh Al-Bukhaaree* it is narrated on the authority of Anas bin Maalik ﷺ in the *hadeeth* of *Ash-Shafaa'ah* (The Intercession), the Prophet ﷺ mentioned that (on the Day of Resurrection) people will go to Adam asking him to intercede for them with Allaah[57], he apologizes and says:

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[57]In the *hadeeth*, thc Prophet ﷺ describes the distress people will go through on the Day of Resurrection. They will go to Adam then to Noah, Ibraaheem, 'Eesaa, and then to Musa عليهم السلام. They will decline, each according to his own reason. Musa عليه السلام will direct them to go to Muhammad ﷺ and Allaah will permit him to intercede. See *Saheeh Al-Bukhaaree*, V.6, *Hadeeth* # 236.

"Go to Noah, the first of Allaah's Messengers to the people of the earth."

Allaah تعالى said:

﴿ ما كان محمدٌ أبا أحدٍ مـن رجـالكم ولكـن رسـول ا لله وخـاتم النبيـين ﴾

(الأحزاب، ٤٠)

Muhammad is not the father of any man among you, but he is Messenger of Allaah and the Last (end) of the Prophets. (Qur'aan 33:40)

And there never was a nation without a Messenger whom Allaah تعالى sends with a particular *Sharee'ah* to his people, or without a Prophet receiving the revelation of the *Sharee'ah* of his predecessor in order to revive it. Allaah تعالى said:

﴿ ولقـد بعثنـا في كـل أمـة رسـولا أن اعبـدوا ا لله واجتنبـوا الطـاغوت ﴾

(النحل، ٣٦)

And verily, We have sent among every *Ummah* (community, nation) a Messenger (proclaiming): "Worship Allaah (Alone), and avoid (or keep away from) *Taaghoot*.[58] " (Qur'aan 16:36)

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[58] *Taaghoot*: All forms of false deities. [TN]

He also said:

﴿ وإن من أمّةٍ إلاّ خلا فيها نذير ﴾ (فاطر، ٢٤)

There was no *Ummah* but a warner had passed among them. (Qur'aan 35:24)

﴿ إنّا أنزلنا التوراة فيها هدى ونور يحكم بها النبيــون الذيـن أسـلموا للذيـن هادوا ﴾ (سورة المائدة، ٤٤)

Verily, We did send down the Torah (to Musa), therein was guidance and light, by which the Prophets who submitted to Allaah's Will, judged the Jews. (Qur'aan 5:44)

The Messengers are created human beings who don't have any of the characteristics of *Ruboobiyyah or Uloohiyyah.* Allaah spoke about his Prophet Muhammad ﷺ who is the most noble of the Messengers and the highest amongst them in honor before Allaah:

﴿ قل لا أملك لنفسي نفعا ولا ضرا إلا ما شاء الله ولو كنـت أعلـم الغيـب لاستكثرت من الخير وما مسني السوء إن أنا إلا نذير وبشير لقوم يؤمنـون ﴾ (الأعراف، ١٨٨)

Say (O Muhammad ﷺ to the disbelievers): "I possess no power of benefit or hurt to myself except as Allaah Wills.

If I Had knowledge of the *Ghayb*, I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner and a bringer of glad tidings to those who believe." (Qur'aan 7:188)

He تعالى also said (about the Prophet ﷺ):

﴿ قل إني لا أملك لكم ضرا ولا رشدا * قل إني لن يجيرني من الله أحد ولن أجد من دونه ملتحدا ﴾ (الجن، ٢١-٢٢)

Say (O Muhammad ﷺ): "It is not in my power to cause you harm, or to bring you to the Right Path." Say: "None can protect me from Allaah's Punishment (if I were to disobey Him), nor should I find refuge except in Him." (Qur'aan 72:21-22)

Human qualities like illness, death, the need for food and drink, and so forth, affect them. Allaah تعالى said about Prophet Ibraaheem عليه السلام describing his *Rabb* (Allaah):

﴿ والذي هو يطعمني ويسقين * وإذا مرضت فهو يشفين * والذي يميتني ثم يحيين ﴾ (الشعراء، ٧٩-٨١)

It is He Who feeds me and gives me to drink. And when I am ill, it is He Who cures me; And Who will cause me to die, and then bring me to life (again). (Qur'aan 26:79-81)

The Prophet ﷺ said:

" إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ أَنْسَى كَمَا تَنْسَوْنَ فَإِذَا نَسِيتُ فَذَكِّرُونِي "-رواه البخاري ومسلم.

"I am but a human being like you, and liable to forget like you. So, if I forget remind me."[59]

In the context of praising the Messengers, Allaah described them as having *Uboodiyyah*[60] to Him in their highest ranks of standing, saying about Noah:

﴿ إنه كان عبداً شكوراً ﴾ (الإسراء، ٣)

Verily, he (Noah) was a grateful *'abd* (slave-worshipper of Allaah Alone).

Allaah said **about Muhammad (ﷺ):**

﴿ تبارك الذي نزل الفرقان على عبده ليكون للعالمين نذيرا ﴾ (الفرقان، ١)

Blessed be He Who sent down the criterion (the Qur'an) to His *'abd* (Muhammad ﷺ) that he may be a warner to the *'Aalameen* (mankind and jinns). (Qur'aan 25:1)

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[59]Reported by Bukhaaree and Muslim. See *Saheeh Al-Bukhaaree*, V.1, *Hadeeth* # 394.

[60]As slaves of Allaah who submit, surrender, and devote worship to Him Alone. [TN]

He said about **Ibraaheem, Ishaaq, Ya'qoob** (may Allaah's *Salaat* and *Salaam* be upon them):

﴿ واذكر عبادنا إبراهيم وإسحاق ويعقوب أولي الأيدي والأبصار * إنّا أخلصناهم بخالصة ذكرى الدار * وإنهم عندنا لمن المصطفين الأخيار ﴾ (ص، الآيات ٤٥-٤٦)

And remember *'Ibaadana* (Our slaves) Ibraaheem, Ishaaq, and Ya'qoob (Jacob), (all) owners of strength (in worshipping Us) and (also) of religious understanding. Verily, We did choose them by granting them (a good thing, -i.e.) the remembrance of the *Daar*[61]. (Qur'aan 38:45-46)

Allaah spoke about 'Eesaa bin Mariam ﷺ that:

﴿ إن هوَ إلاّ عبدٌ أنعمنا عليه وجعلناه مثلا لبني إسرائيل ﴾ (الزخرف، ٥٩)

He ('Eesaa) was not more than a slave (who worships Allaah alone). We granted Our Favour to him, and We made him an example to the Children of Israel (i.e. his creation without a father). (Qur'aan 43:59)

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[61]The home in the Hereafter. They used to make the people remember the *Daar* (home) in the Hereafter. They invited the people to obey Allaah and to do good deeds for the Hereafter.

The Belief In The Messengers Comprises Four Matters:

First: To believe that their Message is a true one from Allaah تعالى. Therefore, whoever disbelieves in the Message of anyone of them then He disbelieves in all of them, as Allaah تعالى said:

﴿ كذبت قومُ نوحٍ المرسلين ﴾ (الشعراء، ١٠٥)

The people of Noah belied the Messengers. (Qur'aan 26:105)

Allaah made them belie all the Messengers although there was not any Messenger besides Noah when they belied him. Accordingly, the Christians who belied Prophet Muhammad ﷺ and didn't follow him, themselves belied the Messiah bin Mariam and consequently are not his followers, especially when he brought them the good news about Muhammad ﷺ. The glad tiding would not mean anything unless He (Muhammad ﷺ) is a Messenger to them wherewith Allaah will save them from going astray and guide them to the Straight Path.

Second: To believe in those of them whose names we know, each according to his name: Example, Muhammad, Ibraaheem, Musa, 'Eesaa, and Noah, the *Salaat* and *Salaam* of Allaah be upon them. These five are the *'Ulul 'Azm mina ar-Rusul* (The Messengers of strong will and steadfastness).

Allaah mentioned them in two places in the Qur'aan, in His saying (in *Soorat Al-Ahzaab*):

﴿ وإذ أخذنا من النبيين ميثاقهم ومنك ومن نوح وإبراهيم وموسى وعيسى ابن مريم ﴾ (الأحزاب، ٧)

And (remember) when we took from the Prophets their covenant, and from you (O Muhammad ﷺ), and from Noah, Ibraaheem, Musa, and 'Eesaa Ibn Mariam. (Qur'aan 33:7), and in His saying in *Soorat Ash-Shura*:

﴿ شرع لكم من الدين ما وصى به نوحا والذي أوحينا إليك وما وصينا به إبراهيم وموسى وعيسى أن أقيموا الدين ولا تتفرقوا فيه ﴾ (الشورى، ١٣)

He (Allaah) has ordained for you from the same *Deen* (Islaam) which He ordained for Noah, and that which We have Inspired in you (O Muhammad ﷺ) and that which We ordained for Ibraaheem, Musa, and 'Eesaa saying you should establish the *Deen* and make no divisions in it. (Qur'aan 42:13)

As regard to those of them whose names we don't know, we believe in them on the whole (as true Messengers from Allaah). He تعالى said:

﴿ ولقد أرسلنا رسلا من قبلك منهم من قصصنا عليك ومنهم من لم نقصص عليك ﴾ (غافر، ٧٨)

Indeed We have sent Messengers before you (O Muhammad ﷺ): of them there are some whose story We have told you, and some whose story We have not told you. (Qur'aan 40:78)

Third: To believe in what is authentically reported from their news.

Fourth: To act upon the *Sharee'ah* of the Messenger who is sent to us from amongst them, and he is Muhammad, the last (end) of the Messengers (and Prophets) who is sent to mankind. Allaah تعالى said:

﴿ فلا وربّك لا يؤمنون حتّى يُحَكّموك فيما شَجر بينهم ثم لا يجدوا في أنفسهم حرجاً مما قضيت ويسلّموا تسليما ﴾ (النساء، ٦٥)

But no, by your *Rabb*, they can have no faith until they take you (Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. (Qur'aan 4:65)

The Belief In The Messengers Yields Great Benefits, Including:

First: Acknowledging Allaah's Mercy and concern towards His creation whereas He send them the Messengers to guide them to His Straight Path and to clearly explain to them how to worship Him, because the human mind is independently unable to realize (how to worship Allaah).

Second: Giving thanks to Allaah تعالى on this great Favour (of sending His Messengers).

Third: Loving, magnifying, and praising the Messengers in the manner that befits them since they are Allaah's Messengers and because they worshipped Him, proclaimed His Message, and gave advice to His creation.

The obstinate belied their Messengers claiming that Allaah's Messengers cannot be human in nature. Allaah mentioned this claim and invalidated it in His saying:

﴿ وما منع الناس أن يؤمنوا إذ جاءهم الهدى إلا أن قالوا أبعث الله بشرا رسولا * قل لو كان في الأرض ملائكة يمشون مطمئنين لنزلنا عليهم من السماء ملكا رسول ﴾ (الإسراء، ٩٤-٩٥)

And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allaah sent a man as (His) Messenger?" Say: "If there

were on earth, angels walking in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger." (Qur'aan 17:94-95)

Allaah thwarted their claim by asserting that a Messenger must be a man because he is being sent to the people of the earth who are humans. If the people of the earth were angels, Allaah would have sent them from the heaven an angel for a Messenger to be like them. Thus, Allaah told about those who belied the Messengers to have said:

﴿ إن أنتم إلا بشر مثلنا تريدون أن تصدونا عما كان يعبد آباؤنا فأتونا بسلطان مبين * قالت لهم رسلهم إن نحن إلا بشر مثلكم ولكن الله يمن على من يشاء من عباده وما كان لنا أن نأتيكم بسلطان إلا بإذن الله ﴾ (إبراهيم، ١٠-١١)

"You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority (i.e. a clear proof of what you say)." Their Messengers said to them: "We are no more than human beings like you, but Allaah bestows His Grace to whom He wills of His slaves. It is not for us to bring you an authority (proof) except by the Permission of Allaah." (Qur'aan 14:10-11)

The Belief In The Last Day

The Last Day is the Day of Resurrection on which people will be resurrected to receive recompense and reckoning. It is named as such because there is no day after it. On this Day the people of *Al-Jannah* will settle in their dwellings, and the people of *An-Naar* (Hell) will reside in theirs.

The Belief In The Last Day Comprises Three Matters:

First: The belief in Resurrection, which means giving life to the dead on the Day when the second Trumpet will be blown and mankind will stand before the *Rabb of Al-'Aalameen* (mankind, jinns and all that exists). They will stand bear-footed, completely naked, and uncircumcised. Allaah تعالى said:

﴿ كما بدأنا أوّل خلقٍ نعيده وعداً علينا إنّا كُنا فاعلين ﴾ (الأنبياء، ١٠٤)

As We began the first creation, We shall repeat it, (it is) a promise binding upon us. Truly We shall do it. (Qur'aan 21:104)

Al-Ba'th **(Resurrection)** is an affirmed truth proven by the Qur'aan, *Sunnah*, and *Ijmaa'* (unanimous agreement) of the Muslims. Allaah تعالى said:

﴿ ثمَّ إنّكم بعد ذلك لميّتون * ثم إنكم يوم القيامة تبعثون ﴾ (المؤمنون، ١٥-١٦)

After that, surely, you will die. Then (again), surely you will be resurrected on the Day of Resurrection. (Qur'aan 23:15-16)

The Prophet ﷺ said:

" يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ حُفَاةً عُرَاةً غُرْلًا " (متفق عليه)

"People will be gathered on the Day of Resurrection bare-footed, naked, and uncircumcised."[62]

The Muslims unanimously agree on the affirmation of the Day of Resurrection and this is what wisdom necessarily implies: Allaah makes for His creation a *Ma'aad* (a place of return) in order to recompense them on the obligation He charged them with on the tongue of His Messengers. Allaah تعالى said:

﴿ أفحسبتم أنما خلقناكم عبثا وأنكم إلينا لا ترجعون ﴾ (المؤمنون، ١١٥)

Do you think that We had created you in play (without any purpose), and that you would not be brought back to Us? (Qur'aan 23:115)

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[62]Collected by Al-Bukhaaree, Muslim, Ahmad, At-Tirmithee and others. The text is that of Muslim. See *Saheeh Muslim*, V.4, *Hadeeth* # 6844.

And He told His Prophet (Muhammad ﷺ):

﴿ إن الذي فرض عليك القرآن لرادك إلى معاد ﴾ (القصص، ٨٥)

Verily, He Who has given you (O Muhammad ﷺ) the Qur'aan[63] will surely bring you back to the *Ma'aad* (place of return, either to Makkah or to *Al-Jannah*, etc.). (Qur'aan 28:85)

Second: The belief in recompense and reckoning. The *'abd* will be reckoned with and recompensed for his deeds. This is proven by the Qur'aan, *Sunnah* and *Ijmaa'* of the Muslims. Allaah تعالى said:

﴿ إن إلينا إيابهم * ثم إن علينا حسابهم ﴾ (الغاشية، ٢٥-٢٦)

Verily, to Us will be their return and for Us will be their reckoning. (Qur'aan 88:25-26)

Also He said:

﴿ من جاء بالحسنة فله عشر أمثالها ومن جاء بالسيئة فلا يجزى إلا مثلها وهم لا يظلمون ﴾ (الأنعام، ١٦٠)

Whoever brings a good deed shall have ten times the like thereof to his credit, and whoever brings an evil deed shall have only the recompense of the like thereof, and shall not be wronged.(Qur'aan 6:160)

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[63] Allaah ordered the Prophet ﷺ to act on it and to preach it to others.

﴿ ونضع الموازين القسط ليوم القيامة فلا تظلم نفس شيئا وإن كان مثقال حبة من خردل أتينا بها وكفى بنا حاسبين ﴾ (الأنبياء، ٤٧)

And We shall set up the balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We as Reckoners. (Qur'aan 21:47)

Ibn 'Umar ﷺ reported that the Prophet ﷺ said:

"إِنَّ اللَّهَ يُدْنِي الْمُؤْمِنَ فَيَضَعُ عَلَيْهِ كَنَفَهُ وَيَسْتُرُهُ فَيَقُولُ أَتَعْرِفُ ذَنْبَ كَذَا أَتَعْرِفُ ذَنْبَ كَذَا فَيَقُولُ نَعَمْ أَيْ رَبِّ حَتَّى إِذَا قَرَّرَهُ بِذُنُوبِهِ وَرَأَى فِي نَفْسِهِ أَنَّهُ هَلَكَ قَالَ سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا وَأَنَا أَغْفِرُهَا لَكَ الْيَوْمَ فَيُعْطَى كِتَابَ حَسَنَاتِهِ وَأَمَّا الْكَافِرُ وَالْمُنَافِقُونَ فَيَقُولُ الْأَشْهَادُ (هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ".

"*Allaah will bring a believer near Him and shelter Him with Kanafahu*[64] *and ask Him: "Did you commit such and such sins?" He will say: "Yes, my Rabb." Allaah will keep on asking him till He makes him confess all his sins and will think that he is ruined. Allaah will then say: "I did screen your sins in the world and forgive them for you today",*

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[64]*Kanafahu:* Allaah's *Sitr: His Screen.*

and then he will be given the book (record) of his good deeds. Regarding the disbelievers and hypocrites (their evil acts will be exposed publicly) ***'And the witnesses will say: These are the ones who lied against their Rabb. No doubt! The Curse of Allaah is on the Ath-Thaalimeen (polytheists, oppressors and wrong-doers etc.'*** '"[65] (Qur'aan 11:18)

It has been authentically reported from the Prophet ﷺ that he narrated about his *Rabb* عز وجل :

صَحَّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا يَرْوِي عَنْ رَبِّهِ عَزَّ وَجَلَّ قَالَ إِنَّ
اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ ثُمَّ بَيَّنَ ذَلِكَ فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا
كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً فَإِنْ هُوَ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ
عَشْرَ حَسَنَاتٍ إِلَى سَبْعِ مِائَةِ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ
يَعْمَلْهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً فَإِنْ هُوَ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ لَهُ
سَيِّئَةً وَاحِدَةً *

"*Allaah ordered (the appointed angels over you) that the good and bad deeds be written, and He then showed (the way) how (to write). If somebody intends to do a good deed and he does not do it, then Allaah will write for him a full good deed (in his account with Him); and if he intends to do*

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[65]An agreed upon *hadeeth*. See *Saheeh Al-Bukhaaree*, V.3, *Hadeeth* # 621.

a good deed and he actually does it, then Allaah will write (in his account) with Him (its reward equal) from ten to seven hundred times to many more times; and if somebody intended to do a bad deed and he does not do it, then Allaah will write a full good deed (in his account) with Him, and if he intended to do it (a bad deed) and actually did it, then Allaah will write one bad deed (in his account)."[66]

The Muslims are in agreement in affirming the reckoning and recompense, and this is what the wisdom necessarily implies. Indeed Allaah تعالى brought down the Books, send the Messengers and made it incumbent upon the *Ibaad* (creation) to accept (the Message) they brought forth and to act according to what is obligatory therein; and made it dutiful to fight those who oppose it , and that their blood, offspring, women, and property are lawful. Had there been no reckoning and recompense, these matters would have been in vain! Far is Allaah, the All-Wise, removed from such (imperfection). He تعالى pointed to the this affirmation (of reckoning and recompense) in His saying:

﴿ فلنسألن الذين أرسل إليهم ولنسألن المرسلين * فلنقصن عليهم بعلم وما كنا غائبين ﴾ (الأعراف، ٧-٨)

Then surely, We shall question those (people) to whom it

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[66]Reported by Al-Bukhaaree, Muslim, Ahmad and others. See *Saheeh Al-Bukhaaree*, V.8, *Hadeeth* # 498.

(the Qur'aan) and verily, We shall question the Messengers. Then surely, We shall narrate unto them (their whole story) with knowledge, and indeed we were not absent. (Qur'aan 7:7-8)

Third: The belief in *Al-Jannah* and *An-Naar* [(Hell) Fire] and that they are the final and everlasting abode for creation.

Al-Jannah is the abode of delight which Allaah تعالى has prepared for the pious believers who believe in what Allaah has ordained upon them and who obey Allaah and His Messenger, sincerely believing in Him and (truly) following His Messenger. (Allaah has prepared) in it (*Al-Jannah*) from (all) kinds of bliss which "**no eye had ever seen, no ear has ever heard, and nobody has ever even imagined.**" Allaah تعالى said:

﴿ إن الذين آمنوا وعملوا الصالحات أولئك هم خير البرية * جزاؤهم عند ربهم جنات عدن تجري من تحتها الأنهار خالدين فيها أبدا رضي الله عنهم ورضوا عنه ذلك لمن خشي ربه ﴾ (البينة، ٧-٨)

Verily, those who believe[67] and do righteous good deeds, they are the best of creatures. Their reward with their

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[67]In the Tawheed of Allaah, and in His Messenger Muhammad ﷺ.

***Rabb* is Gardens of Eternity (*'adn:* Paradise[68]), underneath which rivers flow, they will abide therein forever, Allaah well-pleased with them, and they with Him. That is for him who fears his *Rabb*.** (Qur'aan 98:7-8)

He تعالى also said:

﴿ فلا تعلم نفس ما أخفي لهم من قرة أعين جزاء بما كانوا يعملون﴾

(السجدة، ١٧)

No person knows what is kept hidden for them of joy as reward for what they used to do. (Qur'aan 32:17)

As regard to *An-Naar,* it is the abode of torment which Allaah has prepared for the *Al-Kaafireen Ath-Thaalimeen* (polytheists, wrong-doers, etc.) who disbelieved in Him and disobeyed His Messengers. In it there are kinds of torment and punishment that cannot even be imagined. Allaah تعالى said:

﴿ واتقوا النار التي أعدت للكافرين ﴾ (آل عمران، ١٣١)

And fear the fire, which has been prepared for the disbelievers. (Qur'aan 3:131)

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[68]Paradise: The middle and highest part of *Al-Jannah*. Above it is the *'Arsh* of *Ar-Rahmaan* (Allaah: Whose Mercy encompasses everything). See At-Tabaree's and Al-Qurtubee's *Tafaseer*, *Aayah 72* of *Soorat At-Tawbah* (No.9). [TN]

﴿ إنّا أعتدنا للظالمين نارا أحاط بهم سرادقها وإن يستغيثوا يغاثوا بماء كالمهل يشوي الوجوه بئس الشراب وساءت مرتفقا ﴾ (الكهف، ٢٩)

We have prepared for the *Thaalimeen* (disbelievers, wrong-doers, etc.), a Fire whose walls will be surrounding them. And if they ask for help they will be granted water like boiling oil, that will scald their faces. Terrible the drink, and an evil *Murtafaqa* (dwelling, resting place, etc.)

﴿ إن الله لعن الكافرين وأعد لهم سعيرا * خالدين فيها أبدا لا يجدون وليا ولا نصيرا * يوم تقلب وجوههم في النار يقولون يا ليتنا أطعنا الله وأطعنا الرسول ﴾ (الأحزاب، ٦٤-٦٦)

Allah has cursed the disbelievers and has prepared for them a flaming Fire (Hell). Wherein they will abide for ever, and will find neither a protector nor a helper. On the Day their faces will be turned over in the Fire, they will say: "Oh, would that we had obeyed Allaah and obeyed the Messenger (Muhammad ﷺ)." (Qur'aan 33:64-66)

Part of the Belief in The Hereafter Is the Belief In What Occurs After Death, Like:

(A) ***Fitnatul Qabr*** **(The Affliction of the Grave)** which is the questioning (by two angels) of the dead person (in his grave) about his *Rabb,* his *Deen,* and his Prophet. Allaah will keep firm those who believed with the word that stands firm. He (the believer) will say: "My *Rabb* is Allaah and my *Deen* is Islaam, and my Prophet is Muhammad ﷺ. As to the *Thaalimeen,* Allaah will lead them astray and the *Kaafir* will say: "Hah! Hah!, I don't know." The hypocrite (or a doubtful person)[69] will say: "I don't know, I heard the people say something and so I said it (the same)."

(B) The Torment and Delight of the Grave: The torment will be inflicted upon the *Thaalimeen* from the disbelievers and the hypocrites. Allaah تعالى:

﴿ ولو ترى إذ الظالمون في غمرات الموت والملائكة باسطوا أيديهم أخرجوا أنفسكم اليوم تجزون عذاب الهون بما كنتم تقولون على الله غير الحق وكنتم

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[69]This is part of an authentic *hadeeth* collected by Al-Bukhaaree, and Muslim. The statement "or the doubtful person" is from the subnarrator who was not sure which person Asmaa رضي الله عنها used in her narration: the "hypocrite" or "the doubtful person". See *Saheeh Al-Bukhaaree,* V.1, *Hadeeth* # 86. The *Hadeeth* of Al-Baraa' bin 'Aazib contains a detailed description of the trial of the grave. See the book "Death" by Shayekh Alee Hasan Abdul Hameed, English Translation by Dawood Burbank, pp.12-15, published by *Al-Hidaayah,* London. [TN]

عن آياته تستكبرون ﴾ (الأنعام، ٩٣)

And if you could but see when the *Thaalimeen* are in the agonies of death, while the angels extending forth their hands (saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allaah other than the truth. And you used to reject His *Aayaat* (proofs, evidences, verses, lessons, signs, revelations, etc.) with disrespect. (Qur'aan 6:93)

And also the Statement of Allaah about the folk of the Pharaoh:

﴿ النار يعرضون عليها غدوا وعشيا ويوم تقوم الساعة أدخلوا آل فرعون أشد العذاب ﴾ (غافر، ٤٦)

The Fire, they are exposed to it morning and afternoon, and on the Day when the Hour will be established (it will be said to the angels): "Cast the Pharaoh's folk into the severest torment." (Qur'aan 40:46)

In *Saheeh Muslim* and in the *hadeeth* narrated by Zayed bin Thaabit ﷺ the Prophet ﷺ said:

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " فَلَوْلَا أَنْ لَا تَدَافَنُوا لَدَعَوْتُ اللَّهَ أَنْ يُسْمِعَكُمْ مِنْ عَذَابِ الْقَبْرِ الَّذِي أَسْمَعُ مِنْهُ ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَقَالَ تَعَوَّذُوا بِاللَّهِ مِنْ

عَذَابِ النَّارِ قَالُوا نَعُوذُ بِاللَّهِ مِنْ عَذَابِ النَّارِ فَقَالَ تَعَوَّذُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ قَالُوا نَعُوذُ بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ قَالَ تَعَوَّذُوا بِاللَّهِ مِنَ الْفِتَنِ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ قَالُوا نَعُوذُ بِاللَّهِ مِنَ الْفِتَنِ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ قَالَ تَعَوَّذُوا بِاللَّهِ مِنْ فِتْنَةِ الدَّجَّالِ قَالُوا نَعُوذُ بِاللَّهِ مِنْ فِتْنَةِ الدَّجَّالِ."–رواه مسلم

"If it were not the reason that you would stop burying (your dead) in the graves on listening to the torment in the grave which I am listening to, I would have certainly made you hear that. Then turning his face towards us[70]*, he said: 'Seek refuge with Allaah from the torment of Hell.' They said: We seek refuge in Allaah from the torment of Hell. He said: 'Seek refuge in Allaah from the torment of the grave.' They said: We seek refuge in Allaah from the torment of the grave. He said: 'Seek refuge in Allaah from trials, its manifested and hidden (aspects), and they said: We seek refuge in Allaah from trials and its manifested and hidden (aspects); and he said: 'Seek refuge in Allaah from the affliction of the Dajjaal (pseudo-Christ)*[71]*', and they said: We seek refuge in Allaah from the affliction of the Dajjaal."*

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[70]The Prophet ﷺ was with some of his companions when they passed by the graves of some of the *Kufaar* and said that, "*These people are passing through the ordeal in the graves*" and completed his statements regarding the torment of the grave as in the text above. [TN]

[71]An authentic narration describing the trial of *ad-Dajjaal* is described in *Saheeh Muslim*, V.4, pp.1515-1518.

The bliss of the grave is exclusive to the true believers.
Allaah تعالى said:

﴿ إن الذين قالوا ربنا الله ثم استقاموا تتنزل عليهم الملائكة ألاّ تخافوا ولا تحزنوا وأبشروا بالجنّة التي كنتم توعدون ﴾ (فصلت، ٣٠)

Verily, those who say: "Our *Rabb* is Allaah (Alone), and then they *Istaqaamu*[72], on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve, But receive the glad tidings of *Al-Jannah* which you have been promised. (Qur'aan 41:30)

Also He تعالى said:

﴿ فلولا إذا بلغت الحلقوم * وأنتم حينئذ تنظرون * ونحن أقرب إليه منكم ولكن لا تبصرون * فلولا إن كنتم غير مدينين * ترجعونها إن كنتم صادقين * فأما إن كان من المقربين * فروح وريحان وجنة نعيم ﴾ (الواقعة، ٨٣-٨٩) إلى آخر السورة.

Then why do you not (intervene) when (the soul of a dying person) reaches the throat? And you at the moment are looking on, but We (i.e. Our angels who take the soul)

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[72]*Istaqaamu*: Stood straight, i.e. they believed in Tawheed and performed all that was ordained by Allaah (good deeds) and abstained from all that He has forbidden (sins and evil deeds).

are nearer to him than you, but you see not. Then why do you not, -if you are exempt from the reckoning and recompense (punishment, etc.) bring back the soul (to its body), if you are truthful? Then, if he (the dying person) be of those brought near to Allaah, (there is for him) rest and provision and a Garden of delights (Paradise). (Qur'aan 56:83-89) (till the end of the same *Soorah*).

Al-Baraa' bin 'Aazib ﷺ reported that the Prophet ﷺ indicated (that) upon the believers' answer to the questions raised by the two angels in the grave:

عَنِ الْبَرَاءِ ابْنِ عَازِبٍ ﷺ أن النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قال في المؤمن إذا أجاب الملكين في قبره : **"فَيُنَادِي مُنَادٍ فِي السَّمَاءِ أَنْ صَدَقَ عَبْدِي فَأَفْرِشُوهُ مِنَ الْجَنَّةِ وَأَلْبِسُوهُ مِنَ الْجَنَّةِ وَافْتَحُوا لَهُ بَابًا إِلَى الْجَنَّةِ قَالَ فَيَأْتِيهِ مِنْ رَوْحِهَا وَطِيبِهَا وَيُفْسَحُ لَهُ فِي قَبْرِهِ مَدَّ بَصَرِهِ"**

"*A voice is heard in the heavens, saying: 'My 'abd has told the truth, so cloth him in the clothing of Al-Jannah, spread for him the furnishings of Al-Jannah, and open for him a door to Al-Jannah.' Thereupon, he is engulfed by a breeze of its scent and fragrance, while the expanse of his grave is extended before him as far as the eye can see.*"[73]

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[73]The *hadeeth* of Al-Baraa' bin 'Aazib is lengthy one and it is reported by Imaam Ahmad and Abu Dawood. See F.N. # 70.

The Belief In the Last Day Has Many Benefits, Including:

First: Awakening the desire to perform acts of obedience, striving to accomplish them in the hope of gaining the reward of the Last Day.

Second Arousing the fear from committing acts of disobedience and accepting them, fearing the punishment of that Day.

Third: comforting the believer over matters of this world that may escape him, by that which he hopes for from the delight and reward of the Hereafter.

The *Kufaar* denied the Resurrection after death claiming that it is impossible. Such a claim is false and its invalidity is proven by *'Ash-Shar'a, Al-Hiss, and Reasoning.*

The Proof From Ash-Shar'a: In fact Allaah تعالى said:

﴿ زعم الذين كفروا أن لن يبعثوا قل بلى وربي لتبعثن ثم لتنبؤن بما عملتم
وذلك على الله يسير ﴾ (التغابن، ٧)

The disbelievers pretend that they will never be resurrected (for the Account). Say (O Muhammad ﷺ): "Yes! by my *Rabb*, you will certainly be resurrected, then

you will be informed of (and recompensed for) what you did, and that is easy for Allaah. (Qur'aan 64:7)

All of the Scriptures are in agreement regarding this matter.

The Proof from Al-Hiss: Allaah had shown His creation the raising of the dead in this life. In *Soorat Al-Baqarah* there are five example on this.

The First Example is with the people of Musa عليه السلام when they told him:

﴿ لن نؤمن لك حتى نرى الله جهرة ﴾

We shall not believe in you till we see Allaah plainly.

Allaah caused them to die then He brought them back to life. About this matter Allaah تعالى addressed *Banee Israa'eel* (Children of Israel) saying:

﴿ وإذ قلتم يا موسى لن نؤمن لك حتى نرى الله جهرة فأخذتكم الصاعقة وأنتم تنظرون * ثم بعثناكم من بعد موتكم لعلكم تشكرون ﴾ (البقرة، ٥٥-٥٦)

And (remember) when you said: "O Musa! We shall never believe in you till we see Allaah plainly." But you were seized with a thunder-bolt (lightning) while you

were looking. Then We raised you up after your death, so that you might be grateful. (Qur'aan 2:55-56)

The Second Example lies in the story of the person whom *Banee Israa'eel* accused each other of murdering. Allaah تعالى ordered them to slaughter a cow then to strike him (the slewed man) with a part of it (in order that Allaah might bring him back to life momentarily) thereby revealing his killer.[74] Allaah تعالى said regarding this:

﴿ وإذ قتلتم نفسا فادارأتم فيها والله مخرج ما كنتم تكتمون * فقلنا اضربوه ببعضها كذلك يحيي الله الموتى ويريكم آياته لعلكم تعقلون ﴾ (البقرة، ٧٣)

And (remember) when you killed a man and fell into dispute among yourselves as to the crime. But Allaah brought forth that which you were hiding. So We said: "Strike him (the dead man) with a piece of it (the cow)." Thus Allaah brings the dead to life and shows you His *Aayaat* so that you may understand. (Qur'aan 2:73)

The Third Example is about the story of the people who fled their homes in thousands fearing death. Allaah made them die, then He brought them back to life. He تعالى said

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[74]This was a lesson for the Children of Israel and all of mankind that Allaah is capable of giving life to the dead in this life as well as resurrecting the dead on the Day of Resurrection.[TN]

about them:

﴿ألم تر إلى الذين خرجوا من ديارهم وهم ألوف حذر الموت فقال لهم الله موتوا ثم أحياهم إن الله لذو فضل على الناس ولكن أكثر الناس لا يشكرون﴾ (البقرة، ٢٤٣)

Did you (O Muhammad ﷺ) not think of those who went forth from their homes in thousands, fearing death? Allaah said to them, "Die". And then He resorted them to life. Truly, Allaah is full of Bounty to mankind, but most men thank not." (Qur'aan 2:243)

The Fourth Example is that of the person who after passing by the ruins of a town thought that it is impossible to bring it to life. Allaah تعالى caused him to die for a hundred years, then raised him up (again). About this Allaah تعالى says:

﴿أو كالذي مر على قرية وهي خاوية على عروشها قال أنى يحيي هذه الله بعد موتها فأماته الله مائة عام ثم بعثه قال كم لبثت قال لبثت يوما أو بعض يوم قال بل لبثت مائة عام فانظر إلى طعامك وشرابك لم يتسنه وانظر إلى حمارك ولنجعلك آية للناس وانظر إلى العظام كيف نُنشِزُهَا ثم نكسوها لحما فلما تبين له قال أعلم أن الله على كل شيء قدير﴾ (البقرة، ٢٥٩)

Or like the one who passed by a town and it had tumbled over its roofs. He said: "Oh! How will Allaah ever bring it to life after its death?" So Allaah caused him to die for a hundred years, then brought him back to life. He said: "How long did you remain (dead)?" (The man) said: "Perhaps I remained a day or a portion of a day." He said: "Nay, you have remained for one hundred years. Just look at your food and drink, they show no change! And look at your donkey! And thus We have made of you a sign for the people. Look at the bones, how We bring them together and clothe them with flesh." When this matter became clear to him, he said: "I know (now) that Allaah is Able to do all things." (Qur'aan 2:259)

The Fifth Example is the story of *Ibraaheem Al-Khaleel*[75] when he asked Allaah to show him how He raises the dead? Allaah تعالى ordered him to slaughter four birds then to put portions of them on every hill around him. He then ordered him to call upon the birds and see how their parts will rejoin and how they will come to him (flying) with speed. Allaah says about this:

﴿ وإذ قال إبراهيم رب أرني كيف تحي الموتى قال أو لم تؤمن قال بلى ولكن
ليطمئن قلبي قال فخذ أربعة من الطير فصرهن إليك ثم اجعل على كل جبل

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[75]*Ibraaheeh Al-Khaleel* is Prophet *Ibraaheem* whom, like Prophet Muhammad ﷺ. Allaah has distinguished by love and honor. [TN]

منهن جزءا ثم ادعهن يأتينك سعيا واعلم أن الله عزيز حكيم ﴾ (البقرة، ٢٦٠)

And (remember) when Ibraaheem said, "My *Rabb!* Show me how You give life to the dead?" He (Allaah) said: "Do you not believe?" He (Ibraaheem) said: "Yes (I believe), but to be stronger in Faith." He said: "Take your birds, then tame them to you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allaah is All-Mighty, All-Wise." (Qur'aan 2:260)

The above are real examples that took place and which are evidence on the possible raising of the dead. It has been denoted earlier that giving life to the dead and raising them from their graves by the will of Allaah are some of the *Aayaat* that were given to 'Eesaa bin Mariam عليه السلام.

The Rationalistic Evidence Has Two Aspects:

First: Allaah تعالى is the one Who originated the creation of the heavens and the earth. Being Able to originate the process of creation, He is not incapable of repeating it (after it has been perished). Allaah تعالى said:

﴿ وهو الذي يبدأ الخلق ثم يعيده وهو أهون عليه ﴾ (الروم، ٢٧)

And He is is Who originates the creation, then will repeat it (after it has been perished), and this is easier for Him. (Qur'aan 30: 27)

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And He is is Who originates the creation, then will repeat it (after it has been perished), and this is easier for Him. (Qur'aan 30: 27)

﴿ كما بدأنا أول خلق نعيده وعدا علينا إنّا كنا فاعلين ﴾ (الأنبياء، ١٠٤)

As We began the first creation, We shall repeat it: a promise We have undertaken. Truly We shall do it. (Qur'aan 21:104)

In response to those who denied giving life to rotten and decomposed bones, Allaah ordered (the Prophet ﷺ):

﴿ قل يحييها الذي أنشأها أوّل مرة وهو بكُلّ خلقٍ عليم ﴾ (يس، ٧٩)

Say (O Muhammad ﷺ) "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!" (Qur'aan 36:79)

Second: The earth may be barren and lifeless without a single green tree in it. Then rain pours down on it and it stirs (to life) and becomes green and filled with life, it puts forth every lovely kind of growth. The one Whose Able to bring life to it after it was dead, is also Able to give life to the dead. Allaah تعالى said:

﴿ ومن آياته أنك ترى الأرض خاشعة فإذا أنزلنا عليها الماء اهتزت وربت إن الذي أحياها لمحيي الموتى إنه على كل شيء قدير﴾ (فصلت، ٣٩)

And among His Signs (is this), that you see the earth barren, but when We send down water thereon, it is

According to *Ash-Shar'a* the texts affirming the torment of the grave preceded under part (B) entitled "Part of the Belief in The Hereafter Is the Belief In What Occurs After Death."

In *Saheeh Al-Bukhaaree* and by the way of the *hadeeth* narrated by Ibn Abbaas رضي الله عنهما, he said:

عَنِ ابْنِ عَبَّاسٍ -رضي الله عنهما- قَالَ خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ بَعْضِ حِيطَانِ الْمَدِينَةِ فَسَمِعَ صَوْتَ إِنْسَانَيْنِ يُعَذَّبَانِ فِي قُبُورِهِمَا فَقَالَ يُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ وَإِنَّهُ لَكَبِيرٌ كَانَ أَحَدُهُمَا لَا يَسْتَتِرُ مِنَ الْبَوْلِ -وفي رواية من (بولِهِ) وَكَانَ الْآخَرُ يَمْشِي بِالنَّمِيمَةِ- الحديث.

Once the Prophet ﷺ passed through one of the graveyards of Madeenah and heard the voices of two humans who were being tortured in their graves. The Prophet ﷺ said: "They are being punished, not because of a major sin, yet their sins are great: One of them used not to shield himself from (being soiled with) the urine[77], and the other used to go about with Nameemah.[78]"[79]

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[77]In one narration: "his urine".

[78]*Nameemah*: Conveyance of false information and mischievous misrepresentation so as to excite discord, dissension or the like. [TN]

[79]*Saheeh Al-Bukhaaree*, V.8, *Hadeeth* # 81.

The evidence of *Al-Hiss* is that the person sees while in his sleep that he was in a wide and beautiful place enjoying himself therein, or that he was in a narrow and eerie place suffering from it. Sometimes he may get up because of what he saw, yet he is still in his bed and in his room as he was before. Sleep is like death and that is why Allaah تعالى called it *Wafaat*. He said:

﴿ الله يتوفى الأنفس حين موتها والتي لم تمت في منامها فيمسك التي قضى عليها الموت ويرسل الأخرى إلى أجل مسمى﴾ (الزمر، ٤٢)

It is Allaah Who *Yatawafaa* (takes away) the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. (Qur'aan 39:42)

According to Reasoning, the person in his sleep sees a true dream that is actually identical to reality. He may even see the Prophet ﷺ in his true shape, and whoever sees him in his true shape then indeed he has truly seen him. Nevertheless, the sleeping person is still in his room far away from what he has seen Thus if this is possible in matters of this life, will it not then be possible in the matters of the Hereafter?

The reliance on their claim that "if the dead in his grave is uncovered he would be found in the same condition that he was upon (right before his burial), and that neither a change

in the wideness nor narrowness of the grave took place", may be answered in many ways including:

First: It is impermissible to oppose what the *Ash-Shar'a* brought forth (i.e. from news and evidence) by such refutable doubts. If the one who bases his opposition on such doubts would give good thought to what is brought forth by *Ash-Shar'a,* he would come to recognize the invalidity of these doubts. It is said (in a poem) that:

وكم من عائب قولاً صحيحا   وآفته من الفهم السقيم

Many are those who blame
a sound saying of being faulty-

While the defect (of each one of them) is in his faulty understanding?

Second: The conditions in the *Barzach*[80] are matters of *Al-Ghayb* which cannot be comprehended by *Al-Hiss.* If they were comprehensible by the senses, then the benefit of believing in *Al-Ghayb* would be missed and the believers in *Al-Ghayb* would be equally the same as those who deny attesting to its truth!

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[80]*Barzach*: (Lit. a barrier, partition, or separation). The period between death and the Resurrection.[TN]

Third: The torment and delight, and the wideness and narrowness of the grave are comprehended only by the dead person and none else. This is the same as the situation in which the person sees himself while in his sleep in a narrow and weird place or in a wide and beautiful one. With respect to others, his place during his sleep did not change. He is still in his room between his bed and his cover. In fact the Prophet ﷺ used to be under Inspiration (by *Al-Wahey*) while being among his companions: he heared the Revelation while his companions didn't. At times the angel (Jibreel) used to take the form of a man who speaks to the Prophet ﷺ and the *Sahaabah* neither see nor hear him.

Fourth: The creation's capacity of comprehension is limited to what Allaah تعالى enables them to comprehend. It is impossible for them to comprehend every existing thing. The seven heavens and the earth and all that is therein, and there is not a thing but makes *Tasbeeh bi hamdillah: involved in declaring all Praise is due to Allaah (being) far removed from every imperfection or defect.* This *Tasbeeh* is true and real and sometimes Allaah تعالى may let whom He wills from His creation hear it. Yet, it is still concealed from us. About this Allaah تعالى says:

﴿ تسبح له السماوات السبع والأرض ومن فيهن وإن من شيء إلا يسبح بحمده ولكن لا تفقهون تسبيحهم ﴾ (الإسراء، ٤٤)

The seven heavens and the earth and all that is therein make *Tasbeeb* of Him and there is not a thing but makes *Tasbeeh bihamdihi* but you understand not their *Tasbeeh*. (Qur'aan 17:44)

In this manner, the *Shayaateen* and *Jinn* move across the earth back and forth and (a company of) the *Jinn* came to Allaah's Messenger ﷺ, listened in silence to his recitation of the Qur'aan and when it was finished, they returned to their people, as warners. Still, however, they are concealed from us. About this, Allaah تعالى says:

﴿ يا بني آدم لا يَفتِنَنَّكُم الشيطان كما أخرج أبويكم من الجنة ينزع عنهما لباسهما لِيُرِيَهُما سوْءاتِهِما إنه يراكم هو وقبيلُهُ من حيث لا ترونهم إنّا جعلنا الشياطين أولياء للذين لا يؤمنون ﴾ (الأعراف، ٢٧)

O Children of Adam! Let not the *Shaytaan* deceive you, as he got your parents (Adam and Eve) out of Al-Jannah, stripping them of their raiments, to show them their private parts. Verily, he and *Qabeeluhu* (his soldiers from the *jinns* or his tribe) see you from where you cannot see them. Verily, We made the devils *'awliyaa'*(protectors and helpers) for those who believe not. (Qur'aan 7:27)

And since creation cannot comprehend every existing thing, then it is impermissible for them to deny what has been affirmed form the matters of *Al-Ghayb* when they are unaware of it.

The Belief In Al-Qadar

Al-Qadar* is Allaah's *predestination of beings according to His Foreknowledge and as necessitated by His Wisdom.

The Belief in *Al-Qadar* Comprises Four Matters:

First: The Belief that Allaah تعالى **knew** everything on the whole and in detail which took place in the past and is taking or will take place in the future and for forever, whether it is related to His Actions or the actions of His *Ibaad* (creatures).

Second: The belief that Allaah **wrote** (everything pertaining to His Knowledge) in *Al-lauhul Mahfoudh.*[81] Regarding these two aspects (knowledge and writing), Allaah تعالى says:

﴿ ألم تعلم أن الله يعلم ما في السماء والأرض، إنَّ ذلك في كتاب إنَّ ذلك
على الله يسير﴾ (الحج، ٧٠)

Know you not that Allaah knows all that is in heaven and on earth? Verily, it is (all) in the Book (*Al-lauhul Mahfoudh*)! Verily that is easy for Allaah. (Qur'aan 22:70)

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[81] *Al-lauhul Mahfoudh*: The Preserved Tablet.

In *Saheeh Muslim* from the way of Abdullah bin 'Amr bin Al-'Aas رضي الله عنهما who said, "I heard Allaah's Messenger saying:

"كَتَبَ اللَّهُ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ"-رواه مسلم

'Allaah had written the ordained measures (and due proportions) of the creation, fifty-thousand years before the creation of the heavens and the earth. '"[82]

Third: The belief that all created things do not come to exist except by the **Will of Allaah** تعالى making no difference whether it pertains to His Action or to that of the created beings. Allaah تعالى spoke about what pertains to His Action:

﴿ وربُّك يخلق ما يشاءُ ويختار ﴾ (القصص، ٦٨)

Verily, your *Rabb* creates whatever He wills and chooses. (Qur'aan 28:68)

﴿ ويفعل ما يشاء ﴾ (إبراهيم، ٢٧)

And Allaah does what He Wills. (Qur'aan 14:27)

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[82]*Saheeh Muslim,* V.4, *Hadeeth* # 6416.

﴿ هو الذي يصوِّرُكُم في الأرحام كيف يشاء ﴾ (آل عمران، ٦)

He it is Who shapes you in the wombs as He pleases. (Qur'aan 3:6)

Pertaining to the action of the created, He (Allaah تعالى) said:

﴿ ولو شاء الله لسلّطهم عليكم فلقاتَلُوكُم ﴾ (النساء، ٩٠)

Had Allaah willed, He would have given them power over you, and the would have fought you. (Qur'aan 4:90)

﴿ ولو شاء الله ما فعلوه فذرهم وما يفترون ﴾ (الأنعام، ١٣٧)

Had Allaah willed, they would have not done so. So leave them alone with their fabrications. (Qur'aan 6:137)

Fourth: The belief that **all beings are created by Allaah** including *Thawaatiha* (their selves), their qualities and their motion. Allaah تعالى said:

﴿ الله خالق كل شيء وهو على كل شيء وكيل ﴾ (الزمر، ٦٢)

Allaah is the Creator of all things, and He is the *Wakeel* (Trustee, Disposer of affairs, Guardian, etc.) over all things. (Qur'aan 39:62)

﴿ وخلق كل شيء فقدره تقديرا ﴾ (الفرقان، ٢)

And He created everything, and has measured it exactly to its due measurements. (Qur'aan 25:2)

He said about His Prophet *Ibraaheem* عليه السلام that he told his people:

﴿ والله خلقكم وما تعملون ﴾ (الصافات، ٩٥-٩٦)

While *Allaah* has created you and what you make.[83]

The above description of the matters of belief in *Al-Qadar* does not negate that the *'abd* has a *mashee'ah* (will) and an ability (*Qudrah*) regarding his voluntarily deeds, because both *Ash-Shar'a and Reality* are proves that affirm these (qualities) to him.

As for *Ash-Shar'a*, Allaah تعالى said about the *mashee'ah* (of the *'abd*):

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[83]Ibraaheem عليه السلام was referring to the idols that his people used to worship:

﴿ قال أتعبدون ما تنحتون * والله خلقكم وما تعملون ﴾ (الصافات، ٩٥-٩٦)

He (Ibraaheem) said (to his people): Worship you that which you (yourselves) carve? While Allaah has created you and what you make! (Qur'aan, signifying *Aayaat* 95-96 of *Soorat As-Saafaat, # 37*). [TN]

﴿ فمن شاء اتخذ إلى ربه مآبا ﴾ (النبأ، ٣٩)

So whoever wills, let him seek a place with (or a way to) His *Rabb* (by obeying Him in this worldly life)! (Qur'aan 78:39)

﴿ فأتوا حرثكم أنى شئتم ﴾ (البقرة، ٢٢٣)

So go to your *Harth*[84] when and or how you will. (Qur'aan 2:223)

Allaah said regarding *Al-Qudrah* (man's ability):

﴿ فاتقوا الله ما استطعتم واسمعوا وأطيعوا ﴾ (التغابن، ١٦)

So keep your duty to Allaah and fear Him as much as you can; listen and obey. (Qur'aan 64:16)

﴿ لا يكلف الله نفسا إلا وسعها لها ما كسبت وعليها ما اكتسبت ﴾ (البقرة، ٢٨٦)

Allaah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. (Qur'aan 2:286)

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[84] Allaah described the wives as *Harth*: Tilth for their husbands. He said:

﴿ نساؤكم حرث لكم فأتوا حرثكم أنى شئتم ﴾ (البقرة، ٢٢٣)

Your wives are as a *tilth* for you, so go to your tilth, when or how you will.(Qur'aan 2:223). "Go to your tilth" means to have legal sexual relations with your wives.

As to the Reality aspect, every person knows that he has a *mashee'ah* and a *Qudrah* by which he acts or relinquishes, and that he distinguishes between what he willfully carries out, like walking, and what occurs unintentionally, like tremors. However, the *'abd's* will (*mashee'ah*) and *Qurdah* exist only by Allaah's Will and Ability. He تعالى said:

﴿ لمن شاء منكم أن يستقيم * وما تشاءون إلا أن يشاء الله رب العالمين ﴾

(التكوير، ٢٨-٢٩)

To whomsoever among you who wills to walk straight, and you will not, unless (it be) that Allaah wills-the *Rabb* of the *'Aalameen* (mankind, jinns, and all that exists). (Qur'aan 81:28-29)

And since the entire universe belongs to Allaah تعالى , then nothing will come to exist in His Kingdom without His will.

Also the belief in *Al-Qadar* as described above, does not grant the *'abd* an argument **neither for what he had abandoned from the obligatory acts nor for the acts of disobedience which he had committed. Accordingly, his justification, by taking *Al-Qadar* as a pretext, is invalid by the following accounts:**

First: In Allaah's saying:

﴿ سيقول الذين أشركوا لو شاء الله ما أشركنا ولا آباؤنا ولا حرمنا من

شيء كذلك كذب الذين من قبلهم حتى ذاقوا بأسنا قل هل عندكم من علم

فتخرجوه لنا إن تتبعون إلا الظن وإن أنتم إلا تخرصون ﴾ (الأنعام، ١٤٨)

Those who took partners (in worship) with Allaah will say: "If Allaah had willed, we would not have taken partners (in worship) with Him, and we would not have forbidden anything (against His Will). Likewise belied those who were before them, (they argued falsely with Allaah's Messengers), till they tasted of Our Wrath. Say: "Have you any knowledge (proof) that you can produce before us? Verily, you follow nothing but guesses and you do nothing but lie. (Qur'aan 6:148)

Had there been an excuse for them in *Al-Qadar,* Allaah would not have inflicted punishment upon them.

Second: Allaah's saying:

﴿ رسلا مبشرين ومنذرين لئلا يكون للناس على الله حجة بعد الرسل وكان الله عزيزا حكيما ﴾ (النساء، ١٦٥)

Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allaah after the Messengers. Allaah is Ever All-Mighty, All-Wise. (Qur'aan 4:165)

Had *Al-Qadar* been a valid excuse for those opposing (the Messengers), it would never be eliminated by the mere sending of the Messengers, because the opposition will

occur, by Allaah's will, even after sending them.

Third: The *hadeeth* narrated by Alee bin Abee Taalib ﷺ and reported by *Al-Bukhaaree* and *Muslim* in which the Prophet ﷺ said:

مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا قَدْ كُتِبَ مَقْعَدُهُ مِنَ النَّارِ أَوْ مِنَ الْجَنَّةِ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ أَلَا نَتَّكِلُ يَا رَسُولَ اللَّهِ قَالَ لَا اعْمَلُوا فَكُلٌّ مُيَسَّرٌ ثُمَّ قَرَأَ (**فَأَمَّا مَنْ أَعْطَى وَاتَّقَى**) الْآيَةَ * وفي لفظ لمسلم "فكل ميسر لما خلق له".

"There is none of you but has his place assigned either in Hell or in Al-Jannah." A man from amongst the people said: "Shall we not depend upon that (and give up doing any deeds)?" He said: "Carry on doing (good deeds) for everybody will find it easy to do such deeds as will lead him to his destined place for which he has been created." (And then the Prophet ﷺ recited the *Aayah*:

﴿ فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ﴾ الآية

As for him who gives (in charity) and keeps his duty to Allaah and fears Him, and believes in *Al-Husna*[85], We will

[85]*Al-Husna* means either the declaration of: laa ilaaha illa lah: none has the right to be worshipped except Allah, or a reward from Allah i.e. Allah will compensate him for what he will spend in Allah's Way or bless him with *Al-Jannah*. [TN]

make smooth for him the path of ease (goodness); But he who is a greedy miser and thinks himself self-sufficient, and gives the lie to *Husna*, We will make smooth for him the path for evil) (Qur'aan 92:5-10).[86]

The Prophet ﷺ ordered to carry on doing the good deeds and forbade the dependence upon *Al-Qadar.*

Fourth: Allaah تعالى commanded the *'abd* (to do the lawful) and forbade upon him (the un-lawful) and did not hold him responsible except towards what he is able to do. Allaah تعالى said:

﴿ فاتّقوا الله ما استطعتم ﴾ (التغابن، ١٦)

Keep your duty to Allaah and fear Him as much as you can. (Qur'aan 64:16)

﴿ لا يُكَلِّفُ الله نفساً إلاّ وُسعَها ﴾ (البقرة، ٢٦٨)

Allaah burdens not a person beyond his scope. (Qur'aan 2:268)

If man is compelled to act, then he would be burdened with inescapable things. This is certainly false. That is why if he commits something wrong due to forgetfulness, ignorance, or under compulsion, then there is no sin on him because he is excused.

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[86]See *Saheeh Al-Bukhaaree*, V.9, *Hadeeth* # 642.

Fifth: The *Al-Qadar* of Allaah تعالى is a preserved secret kept unknown until the occurrence of what is preordained. The *'abd's* intention of what he does precedes his action and thus it is not based upon a foreknowledge on his part of the *Qadar* of Allaah. At that time, his excuse about *Al-Qadar* is negated, because one can have no established proof in what he knows not.

Sixth: We see that man is keen to obtain what suits him from worldly matters. He does not abandon it for that which suits him not and then blame his relinquishment on *Al-Qadar*. Why is it then that he turns away from what benefits him from the matters of his *Deen* to that which causes him harm and then resort to *Al-Qadar* for justification? Isn't so that dealing with both matters should be one?![87]

The following is an example that clarifies this issue: If there are two roads in front of a person: one leading to a town filled with mischief, disorder, killing, looting, fear, hunger, and all forms of sexual and moral abuse; the second takes him to a town enjoying order, security and quiet, abundant sustenance and good living, and in which lives, honor, and property are respected; which road he will take?

Certainly he will take the road that takes him to the town of order and security. No sensible person would ever take the road that lead to the town of chaos and fear and then take

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[87]Which means that he must not turn away from what benefits him and blame it on *Al-Qadar*. [TN]

Al-Qadar as a pretext. **Why is it then when it comes to the matter of the Hereafter he takes the way to Fire (Hell) instead of the way to *Al-Jannah* and then use *Al-Qadar* as an argument?**

Another example: We see that when a patient is ordered to take the prescribed medicine, he takes it while his self does not like it. And when is forbidden from taking the food which cause him harm, he gives it up while his self desires it. **He does all of this seeking a cure and to be safe. It is rather impossible that he refrains from taking the medicine or eating the food which is harmful to him using *Al-Qadar* as a pretext! Why does man, therefore, abandon the command of Allaah and His Messenger or does what Allaah and His Messengers forbid and then takes *Al-Qadar* as evidence?**

Seventh: If the person who takes the *Al-Qadar* as a pretext (to justify) what he has abandoned from *Al-Waajibaat*[88] or what he has commited form sin, is attacked by someone who takes away his property or violates his honor and then tells him: "Do not blame me! My attack upon you was due to Allaah's *Qadar* (i.e. something which Allaah had preordained)", he would not accept his argument! **How come then that he does not accept *Al-Qadar* as a pretext to justify someone's else attack on him while he takes it as an argument for his aggression against Allaah's right?**

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[88]*Al-Waajibaat*: The obligatory matters of *Deen*. [TN]

It is said that *Ameer Al-Mu'mineen*[89] 'Umar bin Al-Khattaab ﷺ ordered to cut the hand of a thief on whom the (*Sharee'ah*) ruling was rightly applicable. The thief said: "Wait O! Leader of the believers! I committed the theft by the *Qadar* of Allaah (i.e. he is blaming it on *Al-Qadar*). 'Umar replied: "And we assuredly cut (the hand) by no more than the *Qadar* of Allaah."

The Belief in *Al-Qadar* Has Great Benefits, Amongst Them:

First: Depending upon Allaah تعالى when using the means (by which a thing is brought about) so as not to depend upon the means itself, on the grounds that everything is preordained by Allaah in exact measures.

Second: Saving the person from having a high opinion of himself upon the achievement of his objective, because its attainment is a Favour from Allaah تعالى in view of what He had preordained from the means which lead to what is good and successful. His conceitedness makes him forget being grateful to Allaah for this Favour of His

Third: Securing a state of peace and tranquillity regarding what befalls the person of what had been preordained by Allaah تعالى . He worries not over failing to attain what is

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[89] *Ameer Al-Mu'mineen*: The Leader of the believers. [TN]

beloved nor over the occurrence of what is disliked, because all of this is in accordance with *Al-Qadar* of Allaah- to whom belongs the heavens and the earth- and it is inevitable to take place. Allaah says regarding this matter:

﴿ ما أصاب من مصيبة في الأرض ولا في أنفسكم إلا في كتاب من قبل أن نبرأها إن ذلك على الله يسير * لكيلا تأسوا على ما فاتكم ولا تفرحوا بما آتاكم والله لا يحب كل مختال فخور ﴾ (الحديد، ٢٢-٢٣)

No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (*Al-lauhul Mahfoudh*), before We bring it into existence, verily that is easy for Allaah. In order that you may not be sad over matters that you fail to get, nor rejoice because of that which has been given to you. And Allaah likes not prideful boasters. (Qur'aan 57:22)

The Prophet ﷺ said:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ وَلَيْسَ ذَاكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ إِنْ أَصَابَتْهُ سَرَّاءُ شَكَرَ فَكَانَ خَيْرًا لَهُ وَإِنْ أَصَابَتْهُ ضَرَّاءُ صَبَرَ فَكَانَ خَيْرًا لَهُ"-رواه مسلم.

"How amazing is the matter of the believer! There is good in every affair of his, and this is not the case with anyone else

except in the case of the believer: If any Sarraa'[90] *befalls him, he gives thanks (to Allaah), thus there is good for him in it. And if a Darraa'*[91] *befalls him, and shows resignation (and endures it patiently), there is a good for him in it.*"[92]

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[90]*Sarraa'*: Prosperity, being in a well-to-do state, life of ease, success in the form of obedience to Allaah in matters of *Deen*, etc. [TN]

[91]*Darraa'*: Poverty, illness, hardship, trouble, trial, etc. [TN]

[92]Reported by Muslim. See *Saheeh Muslim*, V.4, *Hadeeth* # 7138.

Two Sects Went Astray Regarding *Al-Qadar*:

One of them is *Al-Jabriyyah*[93] who assert that man is compelled to do whatever he does and that he has neither the power nor the will to act.

The other one is *Al-Qadariyyah*[94] who say that whatever man does it is entirely of his own ability and free will, and that Allaah's *Mashee'ah* (Will) and *Qudrah* (Ability) has no influence whatsoever on what man does.

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[93] *Al-Jabriyyah* (from Arabic *Jabr,* 'Compulsion') who maintained determinism against free will. These are the followers of *Jahm bin Safwan* (d.128 Hj/745). Their doctrine is that salvation was predetermined and that man, in effect, could not work either for, nor against his salvation. According to this claim man is just like a feather suspended in the air. [TN]

[94] *Al-Qadariyyah,* Predestinarianism, the opposite extreme to *Al-Jabriyyah.* They claimed that man creates his own actions by his ability and his will. "making" creators other than Allaah! That is why the Prophet ﷺ called them the *Majoos* of this *Ummah*, because the *Majoos* claim that Satan "creates" evil and harmful things, making of Satan a "creator" besides Allaah. Far is Allaah above what these sects utter.
Abu Dawood related on the authority of Abdullaah bin 'Umar that the Prophet ﷺ said: "*Al-Qadariyyah are the Majoos of this Ummah, if they become ill do not visit them, and when they die do not witness them (their funerals).*" Shayekh Al-Albaanee said that the *hadeeth* is *hassan* (authentic) by way of its combined narrations. See *At-Tahawiyyah,* p. 273 and *As-Sunnah* by Abee 'Aasim V. 1/149. [TN]

The Response to the first sect (*Al-Jabriyyah*) According to *Al-Shar'a* and Reality:

As to the *Al-Shar'a*, it is certain that Allaah تعالى has affirmed an ability and a free will to the *'abd* and has attributed the deeds to him as well. He تعالى said:

﴿ منكم من يريد الدنيا ومنكم من يريد الآخرة ﴾ آل عمران، ١٥٢)

Among you are some who desire this world and some that desire the Hereafter. (Qur'aan 3:152)

﴿ وقل الحق من ربكم فمن شاء فليؤمن ومن شاء فليكفر إنّا أعتدنا للظالمين نارا أحاط بهم سرادقها ﴾ (الكهف، ٢٩)

And say: "The truth is from your *Rabb* (Allaah)." Then <u>whosoever wills, let him believe, and whosoever wills, let him disbelieve</u>. Verily, We have prepared for the *Thaalimeen* (polytheists and wrong-doers, etc.) a Fire whose walls will be surrounding them. (Qur'aan 18:29)

He also said:

﴿ من عمل صالحاً فلنفسه ومن أساء فعليها وما ربُّك بظلامٍ للعبيد ﴾ (فصلت، ٤٦)

Whosoever does righteous good deed it is for (the benefit of) his ownself, and whosoever does evil, it is against himself, and your *Rabb* is not at all unjust to (His) slaves. (Qur'aan 41:46)

As regard to reality, it is known that each man is aware of the difference between his voluntary deeds like eating, drinking, selling, and buying and that which befalls him against his own choice, like tremors associated with fever and like falling from a roof. In the first case he is acting by his own free will and without compulsion, while in the second situation neither he has a choice nor does he want what has befallen him.

The Response to the Second Sect According to *Ash-Shar'a* and Rational:

As to *Ash-Shar'a*, it is certain that Allaah is the Creator of everything and all things exist by His Will. Allaah تعالى has shown in His Book that the actions of creation occur by His Will. He تعالى said:

﴿ ولو شاء الله ما اقتتل الذين من بعدهم من بعد ما جاءتهم البينات ولكن اختلفوا فمنهم من آمن ومنهم من كفر ولو شاء الله ما اقتتلوا ولكن الله يفعل ما يريد ﴾ (البقرة، ٢٥٣)

If Allaah had willed, succeeding generations would not have fought against each other, after clear *Aayaat* had

come to them, but they differed-some of them believed and others disbelieved. If Allaah had willed, they would have not fought against one another, but Allaah does what He likes. (Qur'aan 2:253)

﴿ ولو شئنا لآتينا كل نفس هداها ولكن حق القول مني لأمــلأن جهنــم مــن الجنة والناس أجمعين ﴾ (السجدة، ١٣)

And if We had willed, surely! We would have given every person his guidance, but the Word from Me took effect (about evil doers), that I will fill Hell with *jinn* and mankind together. (Qur'aan 32:13)

As to rational, it is evident that the entire universe belongs to Allaah, and because man is part of this universe, consequently he belongs to Allaah. It is not the .right of the possessed to dispose freely the property of the Possessor except by the latter's leave and will.

The Ahdaaf (Objectives) of the Islaamic 'Aqeedah

Linguistically, ***Al-Hadaf*** **(pl.** ***Ahdaaf*****)**[95] has several meanings to it, amongst which is "An object of aim at which one shoots or throws", or "an object of want and of desire; an end which one seeks or intends to attain."

The *Ahdaaf* of the Islaamic *'Aqeedah* are the noble objectives and purposes established as a result of adhering to it. They are numerous and diverse. Amongst them are the following:

First: Establishing the Sincere Intention and Worship to Allaah تعالى Alone, because He is the Creator Who has no partner. Thus, the intention and worship must be only to Him Alone.

Second: Liberating the mind and thought from the irrational and chaotic loss resulting from the heart having none of this *'Aqeedah*; because in such a state the heart is either completely devoid of every creed, worshipping what is materialistically perceptible only, or lost amidst the misguidance of the (corrupt) beliefs and superstitions.

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[95]See Lane's Lexicon, V.2, p.2248.

Third: Establishing Peace of mind and Sound Thinking so that the self rests without worry and the mind is free from confusion. It is because this *'Aqeedah* links the believer with his Creator and as a result he accepts Him as the *Rabb* in charge, and the legislating Judge. Consequently, his heart becomes confident about His just estimate, and his chest opens up to Islaam seeking none else besides it.

Fourth: Safeguarding the intention and actions against deviation in the worship of Allaah تعالى or in the dealing with the created, because from the foundations of *'Aqeedah* is the belief in the Messengers which includes abiding by their way of safety in intention and action.

Fifth: To Take Matters with Resolution and Seriousness so that the person does not let any opportunity pass except that he invests it in doing righteous deeds, hoping for the reward (from Allaah). Also he see not an evil taking place but that he keeps away from it fearing from the Punishment (of Allaah), for it is from the foundations of *'Aqeedah* to believe in the Resurrection and recompense for the deeds:

﴿ ولكل درجات مما عملوا وما ربك بغافل عما يعملون ﴾ (الأنعام، ١٣٢)

For all there will be degrees (or ranks) according to what they did, and your *Rabb* is not unaware of what they do. (Qur'aan 6:132)

The Prophet ﷺ urged to attain this objective by saying:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ وَفِي كُلٍّ خَيْرٌ احْرِصْ عَلَى مَا يَنْفَعُكَ وَاسْتَعِنْ بِاللَّهِ وَلَا تَعْجَزْ وَإِنْ أَصَابَكَ شَيْءٌ فَلَا تَقُلْ لَوْ أَنِّي فَعَلْتُ كَانَ كَذَا وَكَذَا وَلَكِنْ قُلْ قَدَرُ اللَّهِ وَمَا شَاءَ فَعَلَ فَإِنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ"-رواه مسلم.

"A strong believer is better and is more lovable to Allaah than a weak believer, and there is good in everyone, (but) cherish that which gives you benefit (in the Hereafter) and seek help from Allaah and do not lose heart, and if anything befalls you (calamity, misfortune, trouble) do not say: "If I had not done that, it would not have happened so and so, but say: Allaah did that what he had ordained to do because 'if' is an opening for Satan's actions."[96]

Sixth: Establishing a strong *Ummah* that will pay any price in order to consolidate its *Deen* and reinforce its foundation, paying no attention for what may befall upon it in the course of achieving this goal. In this regard Allaah تعالى says:

﴿ إنما المؤمنون الذين آمنوا بالله ورسوله ثم لم يرتابوا وجاهدوا بأموالهم وأنفسهم في سبيل الله أولئك هم الصادقون ﴾ (الحجرات، ١٥)

Only those are the believers who have believed in Allaah and His Messenger, and afterward doubt not but strive

[96]*Saheeh Muslim*, V.4, *Hadeeth* # 6441.

with their wealth and their lives for the Cause of Allaah. Those! They are the truthful. (Qur'aan 49:15)

Seventh: Achieving happiness in this life and in the Hereafter by reforming the individuals and the groups and seeking the reward and the means of attaining honor. Allaah says about this:

﴿ من عمل صالحا من ذكر أو أنثى وهو مؤمن فلنحيينه حياة طيبة ولنجزينهم أجرهم بأحسن ما كانوا يعملون ﴾ (النحل، ٩٧)

Whoever works righteousness, whether male or female, while he (or she) is a true believer (in Tawheed) verily, to him We will give a good life (in this world), and We shall pay them certainly a reward in proportion to the best of what they used to do.(i.e. *Al-Jannah*). (Qur'aan 16:97)

The above are some of the objectives of the Islaamic *'Aqeedah*. I ask Allaah تعالى to make it achievable for me and for all Muslims. **The End of The Book.**

[All Praise is due to Allaah for His Help on presenting this book of *'Aqeedah* to the English-Speaking brothers and sisters of this *Ummah*. This translation was completed on the day of *'Arafah*, 1416/1996. Any success is from Allaah and any mistake is from me and *Shaytaan*. May Allaah forgive me, my parents, and the Muslimeen.

The slave of Allaah, *Saleh As-Saleh*.]

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